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EDUCATION

IN

RELIGION AND MORALS

BY

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PREFACE

The present place of religious and moral education in our civilisation is paradoxical. Everybody knows that the moral health of society and the progress of religion depend largely, if not chiefly, upon the training of the young in matters that pertain to character, yet no other part of education receives so little specific attention. The growth of popular government has increased the importance of high character in the people, yet no substitute has been found, one has scarcely been sought, for the dogmatic religious instruction that has been properly excluded from the people's schools. At a time when the massing of the people in cities is exposing children as never before to the forces of evil, family training in religion and morals suffers, according to all accounts, a decline. At the bloom period of the Sunday school, complaints arise that the populace is ignorant, perhaps growingly so, of the Bible, and that the rate of accessions to the churches is decreasing. The age of reform in education, when we fancy that the child is at last

coming to his own, is an age that neglects the most important end of education, and stands perplexed as to the means to this end.

We are, in fact, confronted by an emergency in respect to education in morals and religion. The emergency is not due, however, to poverty of resources. In the state school and the Sunday school we have two vast organisations which we may bring, whenever we will, under the more complete control of the highest educational principles. The nineteenth century made extraordinary progress in respect to the methods of teaching, and the results are ready to be utilised in church and home and school. Modern psychology, especially the child-study movement, is accumulating knowledge that has important applications to religious and moral culture. The store of biblical knowledge and of knowledge of religion is increasing, and it demands to be spread abroad.

To help bring this supply into closer touch with the need is the aim of this book. It is not chiefly a book of methods, nor is it merely a treatise on educational theory. It is rather an effort to bring the broadest philosophy of education into the closest relation to practice; to show how principles lead directly to

methods, and so to strike the golden mean between unpractical theorising and mere routine. I have tried, likewise, to exhibit the principles and forces of religious and moral education in their highest concreteness as factors in the general movement of human life. A large part of our present difficulty lies just in the fact that our philosophy of life has been isolated from practical methods of training for life, and that this training has been isolated from the actual life of the world.

I have made no attempt to separate the religious from the moral factors in education, for the simple reason that they belong together in practice. Morals are not religion, and religion is not morals; nevertheless full-grown religion includes morals. The standpoint of Christianity, moreover, is that of wholeness of life, from which no human good can be excluded.

The division of the book into relatively short chapters, and of the chapters into numbered sections will, it is hoped, help to adapt the whole to the use of classes for teacher-training without detracting from the comfort of the general reader. Readers who desire to pursue further any of the topics here-

in discussed will find information as to reading in the classified bibliography that is appended to the work.

GEORGE ALBERT COE.

Evanston, Illinois, September, 1904.

PART I
THE THEORY

CHAPTER I

THE PLACE OF CHARACTER IN EDUCATION

1. Three Factors in the Idea of Education. What makes schools necessary, and what are they for? These questions can be answered by a simple analysis of facts with which everyone is familiar. Schools exist, in the first place, because children exist, that is, because the race includes individuals who are incomplete but capable of developing. In the second place, schools exist because there are higher and lower kinds of mature life. Children are schooled *for* something. A conception of a goal, or a kind of life that is really worth living, presides, explicitly or implicitly, over all educational effort. Finally, schools exist because adults possess accumulated results of experience as to what is the better and what the less good life. Education gives to children the benefit of experience other than their own, and in advance of their own. Thus the factors involved in the idea of education are these: An immature being, a goal or destiny for life, and older human

beings who can help the younger to realize this goal or destiny.

2. Over-Emphasis upon the Adult Point of View.

Each of these factors has been at some time so prominent in the minds of men as to obscure one or both of the others. Up to comparatively recent times, the value of adult experience has so occupied the thoughts of educators as to prevent them from seeing the necessity of understanding childhood. Adult interests, ways of looking at things, rules of conduct, were assumed as a standard for all, and the school accordingly aimed to produce conformity more than it aimed to secure development. "Modern" education is based, first of all, upon recognition of the child as one of the determining factors. The differences between the child mind and the adult mind are noted, and the whole notion of education has become an application of the notion of development.

3. Over-Emphasis upon the Goal.

Over-emphasis upon the goal or destiny of man is a general characteristic of mediæval education. The school was a handmaid of the church, and the church conceived her mission to men as that of saving their souls from eternal perdition. A religion broad enough to include

everything that is worthy of being a part of our temporal life, and a religious education equally broad, were not characteristic of the period. The mediæval view of religion was exclusive rather than inclusive; it contrasted the goods of religion with the goods of this world, the blessings of eternal salvation with the fleeting things of time; and as a result it could not utilise in education the whole of accumulated experience, but only a part of it. The educator was the priest—not the man within the priest, but the priest as representing the goal of life abstracted from the content of life. For the same reason the point of view of the child himself was ignored, and the way was left open for repression and forced conformity as distinguished from development.

4. Over-Emphasis upon the Child. At the present time this tendency is no longer dominant. Education has been brought close to the life that now is, so close, in fact, that we sometimes forget to ask what this life really signifies, what its goal is. Moreover, another temptation to forget what the child is to be educated for, grows out of the extraordinary emphasis that modern education places upon the child himself. The laws of

the child-mind yield laws for educating that mind. We are not to conform the child to adult points of view, but the teacher is to conform himself to the point of view of the pupil. As Froebel says, "Education and instruction should from the first be passive, observant, protective, rather than prescribing, determining, interfering."[1] From too exclusive attention to this principle, modern education (though not Froebel) tends to forget its own goal. It looks backward to the laws and forces of the child's mind, rather than forward to the destiny that is to be achieved. Nevertheless education is *for* something. It is development, but development toward something as well as away from something.[2]

5. The Aim of Education. Is it knowledge?

What, then, is the goal of education?

Most persons, if asked what the child is supposed to receive from the educational process, would reply that he receives instruction, knowledge, intellectual training. The success of a school

[1] W. H. Herford: The Students' Froebel. Boston, 1894, p. 5.

[2] "It is the danger of the 'new education' that it regards the child's present powers and interests as something finally significant in themselves."—John Dewey: The Child and the Curriculum (Chicago, 1902), page 20.

is popularly measured by the rapidity with which its pupils appear to increase their stock of learning. This notion arises in our minds in a natural way, for it is a result of a long historical process, and—we may add—of an ancient error. Man has been defined as a rational animal, and his moral and spiritual life have been supposed to rest upon and grow out of a set of ideas either reasoned out or believed in. Knowledge and intellectual culture were therefore regarded as the essential marks of an educated man. We shall have occasion in other chapters to discuss the relation of knowing and doing. Here it is sufficient to note merely that the intellectualistic notion of man has been abandoned by the thought of our time, or rather set into relation to the complementary truth that man is will as well as intellect. A corresponding change is taking place in our notions of education.

6. Is it Power? With the enlarging control over nature, and the vast expansion of commerce and industry that have followed the triumphs of modern science and invention, there has arisen a demand for men who can do things—men who can build railroads and steamships, manage

vast properties, organise and lead men. Under the influence of these practical demands, the populace has tended to modify its conception of the aim of education in the direction of power and effectiveness as distinguished from both learning and mental acuteness. Instead of the "clear, cold, logic-engine" which mere intellectualism regards as the proper product of education, the drift of popular thought is now toward another kind of mental engine, the kind that keeps the practical machinery of life in motion. But we cannot stop here. For modern commerce and industry are not more distinguished by a new relation of man to things than they are by a new relation of man to man. The relations between men are becoming wider and more complex; there is greater dependence of one upon another; and just at this juncture the modern city springs up to teach us that we are still in the rudiments of the art of living together. Meanwhile the experiment in popular government is seen to depend for its outcome upon the kind of character that prevails among the people.

7. Is it Social Adjustment?

These conditions are forcing upon thoughtful men a conviction that the great need of our

time is a full-grown, wisely directed social consciousness, and that the development thereof must be the aim of education. The school is an instrument of society for social ends. It must not merely train the intellect, impart knowledge, and develop power; it must also fit the individual for occupying his proper place in the social whole. The day is already past when an intelligent educator can think that his work consists in training or instructing individuals as such. Of course education is training of individuals, and more attention than ever is being paid to individuality, but the final consideration is not the individual taken by himself, but filling the proper place of an individual in society. This implies respect for the rights and interests of one's fellows, readiness to co-operate for common ends, and a sense of political responsibility. Thus the end of true education is seen to fall within, not outside of, the sphere of ethics.

8. Education is Ethical in both End and Process.

That education aims not at mere knowledge or mere power of any kind, but rather at knowledge and power put to right uses is fully recognized by the educational thought, though not by the popular opinion,

of the day.[1] The advance movement in religious education takes its start, not in an educational atmosphere that is indifferent to the higher values of life, but in one that is already suffused with moral aspiration. Here and there, no doubt, a teacher entertains a contrary ideal of his work; probably the number of teachers who have not awakened to serious reflection upon the nature of their work is considerable; but certainly the general mass of those who do reflect will be found by any

[1] Witness the following typical definitions and propositions:

Nicholas Murray Butler: "Education is 'a gradual adjustment to the spiritual possessions of the race."—The Meaning of Education (New York, 1898), page 17.

J. G. Compayré: Education is "the sum of the reflective efforts by which we aid nature in the development of the physical, intellectual, and moral faculties of man, in view of his perfection, his happiness, and his social destination."—Lectures on Pedagogy (Boston, 1893), pages 12f.

William James: "Education cannot be better described than by calling it the organization of acquired habits of conduct and tendencies to behavior."—Talks to Teachers (New York, 1899), page 29.

Herbert Spencer: "To prepare us for complete living is the function which education has to discharge."—Education (New York, 1872).

John Dewey: "I believe that education is the fundamental method of social progress and reform.....I believe that education is a regulation of the process of coming to share in the social consciousness."—My Pedagogic Creed (New York, 1897), page 16.

Arnold Tompkins: "The true end of teaching is one with the true aim of life; and each lesson must be presented with the conscious purpose of making the most out of the life of the one taught."—The Philosophy of Teaching (Boston, 1895), page 71.

J. P. Munroe: "The question to be asked at the end of an educational step is not 'What has the child learned?' but 'What has the child become?'"—The Educational Ideal (Boston, 1896), page 2.

inquirer to occupy the ethical standpoint. Moreover, the ethical end is not thought of as a far-off culmination of one's education, but as an idea that is to be realized in every step of the educational process. The child is to grow continuously in the moral, as in the intellectual life, and these two aspects of life are regarded as being properly inseparable. Every study is to contribute directly to the growth of the moral self. The school, in fact, now becomes a miniature society united by the ethical bond of regard for one another, and each task is wrought with an ethical purpose or inspiration as real as that of mature men in their respective callings.[1]

9. Education must take Cognizance of the true Nature and Destiny of Man.

We are now in position to formulate a general conception of education. Education is any effort to assist the development of an immature human being toward the proper goal of life. This definition takes full account of the three factors which we noted at the outset. It recognises the

[1] "I believe that the school is primarily a social institution. Education being a social process, the school is simply the form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. I believe that education, therefore, is a process of living and not a preparation for future living."—John Dewey: My Pedagogic Creed (New York, 1897), page 7.

educator who makes the effort from the standpoint of maturity, the child with his laws of development, and the truth that some kind of life is better than other kinds. Yet the definition remains formal because it does not tell us what sort of life is worth living and developing toward. It assumes the ethical point of view, but it leaves the ethical ideal in uncertainty. We make progress if we say that the proper goal of life is social existence, and so change our definition to the following: Education is any effort to assist the development of an immature human being toward social adjustment and efficiency. But we cannot rest in this definition unless we are willing to say that the proper goal of life is simply social adjustment and efficiency, and nothing more. Certainly education cannot accept as its end anything less than the highest destiny that man is capable of. Therefore, any satisfactory answer to the question, "What is education?" must include an answer to the question, "What is the highest capacity of man?"

CHAPTER II

THE NECESSITY FOR RELIGIOUS EDUCATION

10. Religious Education is that which Recognises Man's Divine Destiny.

We have just seen that education necessarily refers to the goal of life, whatever that goal may be. "The true end of teaching is one with the true aim of life." According to our conception of the meaning of life, then, will be our conception of education. He who regards the acquisition of mere things as man's supreme interest will think of education in narrowly utilitarian terms. To him it will signify apprenticeship to a trade, the mastery of manual and mental tools, the learning of such facts and the cultivation of such habits as will enable one to utilise nature's resources and get the better of one's fellows. On the other hand, he who thinks of life in ethical terms will think of education in ethical terms also. To him "the most truly practical education is that which imparts the most numerous and the strongest motives to noble action."[1] He realises that "none of us liveth to himself, and none dieth to himself," but

[1] Thomas Davidson: History of Education (New York, 1901), page 260.

rather that the individual can realise himself only through society. Education then becomes a means of introducing young life to its proper place in the social organism. If, finally, we believe that complete self-realisation requires not only human society, but also fellowship with God, then it follows that for us education is the effort to assist immature human beings toward complete self-realisation in and through fellowship with both their fellows and God. Under this conception true education does not stop with the development of individual power, as under the first of the notions just described, or with mere social adjustment, as under the second, but it includes them both and also something more. It aims at individual power, but forbids the selfish use thereof; it aims at social adjustment, but holds that complete society includes God and man.

11. It Aims (1) to Develop the Religious Nature. This standpoint may be approached in three other ways, from each of which it receives further illumination. First, since education is effort to develop the child, to bring his germinal powers to maturity, we may ask whether the child has a religious nature, as he has also a social nature. The

detailed answer to this question, and the evidence therefor, will be given later. Here it is sufficient to note that the possession of a religious nature on the part of the child is a necessary presupposition of religious education. For, as we have already seen, to educate is not to secure conformity to adult ideas and practices, but to help the immature powers of the child to unfold and to grow. The demand for religious education that is being heard at the present day does not add anything to the formal conception of education as development of native capacities toward complete living, but it asserts that, just as the social destiny is pre-formed in the mental structure, so also is the religious destiny, and that in any complete education the one as well as the other must be developed.[1]

12. (2) To Transmit the Religious Heritage of the Race.

We have just approached religious education through a consideration of the child. We may also approach it through the conception of the adult who undertakes to help the child. For, included in the accumulated experience whereby men are fitted to help childhood is religion. Butler

[1] See addresses by George A. Coe and Edwin D. Starbuck in Proceedings of The Religious Education Association (Chicago, 1903), pages 44-59.

defines education as "a gradual adjustment to the spiritual possessions of the race."[1] Under the term "spiritual possessions" he includes the scientific inheritance, the literary inheritance, the æsthetic inheritance, the institutional (or politico-social) inheritance, and the religious inheritance, to all five of which the child is entitled. Through long labor and pain, through experiment and reflection, the race has acquired ideas, habits, institutions, all of which are of recognised worth, but few of which could be acquired by anyone through his unaided powers even in the longest lifetime. Education puts each new generation into possession of these race-acquisitions. As someone has said, this enables each generation to stand upon the shoulders of the last. Applying this to religious education, we may say that it is the process whereby adults who have achieved something of right relations to their fellows and to God assist the young to reach similar relations.

13. (3) To Adjust the Race to its Divine Environment.

The third method of approach borrows a biological notion. Life includes adjustment to environment, and the highest life is that which has the most

[1] Nicholas Murray Butler: The Meaning of Education (New York, 1898), Lecture I.

far-reaching adaptations. An animal with eyes adjusts itself to distant objects, as well as to those that are in contact with the body. When memory appears it results in adaptation to the invisible and the future. Mind as a whole can, in fact, be looked upon as an instrument of adjustment. Conscience and the social instinct bring about conduct adapted to the social environment, and, if religion be true, the religious impulse adjusts the individual to God, who environs us all. Under this biological figure, education may be looked upon as a special factor in the universal process of relating living beings to their world, and religious education as the most universal or far-reaching part thereof. Moreover, since the religious aim in education includes the ethical or social, religious education is the adaptation not merely of individuals but also of society or the species to the divine environment. Accepting the notion that education consists of acts performed by society for social ends, we reach this final outcome of our biological figure: In religious education organised man provides for a progressive adaptation of the race to its divine environment.[1]

[1] "Education is 'the eternal process of superior adjustment of the physically and mentally developed, free, con-

14. Religious Education not Distinguished by its Method.

From every point of view, then, religious education is simply education that completes itself by taking account of the whole child, the whole educator, and the whole goal or destiny of man. It is not distinguished—primarily, at least, and in the sequel we shall see not at all—by any peculiarity of method or by any peculiarity in its means, such as the Bible, the catechism, or the personal influence of the parent or teacher. While it is inevitable that the details of material and of method will vary with varying conceptions of the end in view, the end, not the means, is the fundamental point of difference. The Sunday school is a *school* in the same sense as the public institution that bears that name. Home training is *training* in the same sense that the word "training" bears in either the Sunday school or the day school. Schools and training, of whatever kind, rest finally upon general laws of the mind and body of the being that is to be developed.

Perhaps the simplest illustration of this

scious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man." —H. H. Horne: The Philosophy of Education (New York, 1904), page 285.

point is the law of habit. This law is basic in all training whatsoever because it is the general method by which a movable element of mind or character becomes a fixture. It applies to the intellect no more than it does to the emotions; to the outward act no more than to the inward motive or ideal. The only way in which we can make what we wish to out of an undeveloped being is to cause him to form an appropriate habit. What is true of the law of habit is true also of all the general laws of the mind that underlie education. They underlie all education, and necessarily so. The primary difference between religious and other education, accordingly, is the end in view, or the conception of human life that it represents.

15. What is "General" Education?

If, then, there is here any fundamental antithesis at all, it is not only an antithesis; it is a conflict. For the sake of convenience of language, and especially because the public schools of our country do not give religious instruction, "general" education has come to be distinguished not only from technical and professional training but also from training in religion. There results an unfortunate habit of thought. Education in

religion is looked upon as a kind of special training, or as a side current apart from the main gulf-stream of culture. Like the training of bookkeepers, the study of Sanskrit, or the exploration of the polar regions, it is supposed to pertain simply to those who have a special interest therein. The Sunday school, and even religious training within the family are therefore regarded as mere appendages of the educational system. But religious education can no more accept this place than religion itself can consent to be a mere department of life. If religion were just a specialty of priests, monks, and nuns; or if it belonged to Sunday, but not to week days; or if it applied to only a part of our conduct and our ideals, then, indeed, religious education and general education might be contrasted with each other. In that case we would do well to change our terminology. Reserving the term education to designate the development of the man as such, we should use the term training to indicate the special preparation for a particular occupation or function, as medical, legal, business, or religious training. But religion claims to belong to the man as such. It assumes to include morals, or the relations between man and man, and indeed to reach to

every aim or ideal whatsoever. Whatever religion may have been to early man, and whatever it may be to other civilisations than our own, to us it is an all-inclusive, all-commanding principle, the very stuff that human life is made of, or it is nothing at all. Consequently, for us religious education is simply *education in the complete sense* of that term, or else it is not education, but mere special training. It is therefore not strictly correct to call it a part, even a necessary part, of general education. Special times and places and material may, of course, be set apart with a special view to the religious development of the child, but only in order that his whole development, in every department, may be raised to the religious level.[1]

16. The Unity of Education: (1) From the Psychological Point of View. In reality we have here reached the principle of the unity of education. The principle asserts that education is not made up by aggregating

[1] Nicholas Murray Butler opposes the use of the term 'religious education' on the ground that education is a unitary process and that religious training, intellectual training, etc., apart from the whole, have no real existence as education.—See Lecture I in Principles of Religious Education (New York, 1900). With this general point of view I think we may agree at the same time that we employ the term religious education to designate—not a part of general education, but—the essential character of any truly general development of the human person.

parts, each of which exists on its own account, but that it is rather like the single life that realises itself in the various organs of a human body. The reasons for this point of view are three-fold. In the first place, the child himself is a unit. He is not a bundle of faculties—an intellect, *plus* a will, *plus* a heart, etc. The old fashioned faculty-psychology, which thus divided the man, is a thing of the past. The whole child is at work in each of his studies, not memory in one, reason in another, perception in a third; and if the teacher cannot get the whole child thus engaged the effort at teaching fails. The idea of education, accordingly, is not that the child acquires first one thing, then another, but that he *is* first one thing, and then he develops into something different. The principle of unity thus carries us back once more to the ethical conception of education, that is, the conception of what the child is becoming.

17. (2) From the Ethical Point of View. From the ethical point of view, also, we quickly discover that education, rightly considered, is a unit. For the ethical view of life is an effort to introduce into life, or to discover within life, organisation, harmony, unity. We begin our existence as crea-

tures of mere impulse. The little child is absorbed first in one situation, then in another; he does not connect them or feel the need of doing so; as far as his consciousness goes, life is framentary and unorganised. What education has to do for him is to bring into his impulses due subordination of one to another; into his fragmentary interests a principle of organisation; into his life as a whole a purpose and a meaning. That is, he is to develop toward an ideal self, and this ideal presides as mistress over the whole process. Education is unitary, then, not merely because in the actual self of the child there is no separation of faculties, but also because the ideal of a completely unified self is an implicit principle of the whole development.

18. (3) From the Religious Point of View. The unified self with which ethics has to do is, of course, the social self, or the self realised in society. Religion alone, in strictness, looks to that complete unification of the self which includes not only my fellows but also my entire world. Ethics as such is usually considered as having to do merely with human relationships; religion with our relations to the ultimate ground of our being. Now, whether or not religious

faith is well founded, the aspiration for unity with the ultimate ground of our being is implicit in all education. The endeavor of all of us as men is to find ourselves at home in this our world. The practical interest in controlling nature and the theoretical interest in knowing her blend into the one interest of overcoming the apparent opposition between the self and its world. Self-realisation can never be complete except as an ultimate unity is found here. Thus religion, instead of being a department of education, is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process.

CHAPTER III

GOD, NATURE, AND MAN IN EDUCATION

19. The Narrow and the Broad Sense of "Education."

Thus far we have considered education simply as a voluntary activity on the part of men, an effort of the older to help the younger. This is education in the narrow or strictly technical sense. But there is a larger sense of the term, also, according to which it designates everything that enters into the process of shaping the character of the child, and finally everything that shapes mankind in the large.[1] Thus we speak of the education of a nation, as Israel, or of the human race, as well as of individuals. We say, also, that nature helps in various ways to educate the race and the individual, and that "experience is a stern schoolmaster." In the present chapter an effort will be made to view religious education in this large way, and especially to connect the two obvious factors in it, man the educator

[1] Cf. J. K. F. Rosenkranz: The Philosophy of Education (New York, 1889), pages 10, 21f.

and nature the educator, with God as educator in the supreme sense.

20. The Divine Education of Israel. The thought that God educates men is a very old one. "The law," says the Letter to the Galatians (3: 24) "hath been our tutor to bring us unto Christ." This appears to have been the general standpoint of the early Christians with reference to the history of Israel. That history was a divine preparation of the nation for receiving the supreme revelation in Christ. God spoke to the fathers through the prophets, and by this means gradually brought about the fulness of the time that made the sending of his own Son a practicable measure. Herein the early Christians did not read the notion of race education into the ancient scriptures; it was already there, and very close to the surface, too. The story of Israel is a story of growth from small beginnings to a great nation; of the setting of tasks, of specific instruction, of testing, punishing and rewarding, all with a view to bringing to maturity the "son" who was "called out of Egypt" (Hosea, 11: 1). Jehovah was a father, and Israel was a child who was being brought up.

21. The Divine Education of the Race.

By extending this notion just a little farther, we come to think of divine providence in the whole of human history as a divine education of the race. God does not merely judge the nations, punishing evil and rewarding good; he also trains the nations toward righteousness. The growth of civilisation is the progress of mankind in this divine school. Particularly in the history of religion do we find this manifest. Lessing, and the philosophers of religion who have built upon his great conception of the divine education of the human race, have taught us to see in the religions of the world a gradual self-revelation of God to men. This is a modern idea, and yet the roots of it were certainly present in the mind of Paul when he proclaimed his philosophy of religion to the Athenians. God, he declared, not only created men, but also appointed their national existence, and implanted in them an impulse to seek after him. Further, God recognises, as flowing from this divinely implanted impulse, lower as well as higher stages of religion, and in Christ he brings to a culmination what was dimly revealed even in ignorant modes of worship (Acts 17: 22-30). At a

later point in our study we shall see how true it is that the race begins its career in an infantile state and moves toward maturity only through a gradual process of education.

22. The Divine Education of the Individual.

But the race consists of individuals, and so the divine education of the race is the divine education of individual boys and girls. Boys and girls, let us say, rather than men and women. For the plasticity that is pre-requisite to education largely disappears when youth passes into full manhood and womanhood. Maturity is, indeed, the great period for acquiring things and knowledge, but not for forming character. As far as race progress in character is concerned, the chief contribution that maturity can make is to accumulate the means and instruments for making the next generation better than the present through improved education.[1] If God is

[1] "I believe that education is the fundamental method of social progress and reform.....I believe that all reforms which rest simply upon the enactment of law, or the threatening of certain penalties, or upon changes in mechanical or outward arrangements, are transitory and futile....I believe that the community's duty to education is, therefore, its paramount moral duty. By law and punishment, by social agitation and discussion, society can regulate and form itself in a more or less haphazard and chance way. But through education society can formulate its own purposes, can organise its own means and resources, and thus shape itself with definiteness in the direction in which it wishes to move."—John Dewey: My Pedagogic Creed (New York, 1897), pages 16 f.

the supreme educator of the race, he is for the same reason the supreme educator of each child. This aspect of the educational problem has been almost entirely overlooked, even by religious teachers. Education has been persistently thought of as something done for the child by his elders, while the possibility that it may consist still more in something wrought within the character by the Divine Spirit has been scarcely dreamed of. It will therefore be worth while to see how we are to connect the thought of God as the great educator of the race with the humble, everyday effort of parent or teacher to bring up a child in the way that he should go.

23. The Divine Hand in the Religious Nature of Man.

First of all, the child comes forth from God bearing the image of the Creator. That God created man in his own image may once have seemed to imply many grotesque notions of God, as that he has a physical form which ours resembles. But the phrase never loses its power over us because, with every advance in our conceptions of God, we discover something corresponding thereto in the structure of our own mind. Man has a religious nature. The definite establishment of this proposition is per-

haps the greatest service that the history and psychology of religion have performed. Not very long ago men were still asking whether religion might not have arisen through priestcraft or statecraft, or at least through some incidental feature of human experience. Religion was looked upon as a theory or belief which men had formed for themselves somewhat as we form our hypotheses of inhabitants in other planets. Some tribes were said to be entirely without religion, and hence it was inferred that religion does not belong to humanity as such. But the 'tribe destitute of religion' is found to be purely imaginary, and the history of religion begins its recital with the affirmation that man as such has a religious impulse out of which have sprung all the religions of the world.[1]

Out of this impulse springs, not less, the entire religious development of the individual. Here is something that neither parent nor teacher imparts, something that must first be there if their labor is to have any religious effectiveness. Into the constitution of every one of us God has wrought his plan for human life. In every genuine utterance of the religious impulse

[1] See, for example, Morris Jastrow: The Study of Religion (New York, 1901), pages 195 f., 293, *et passim*.

there is manifested 'prevenient grace,' the divine empowering and inspiration that 'come before' our human acts and give them effect. Thus, at every step in religious education God himself—the present, living God, the Word that enlighteneth every man coming into the world—is the supreme factor.

24. The Divine Vocation of Parents and Teachers.

It follows that parents and teachers are properly instruments in the divine hand for playing upon the divinely constructed strings of human nature. Man as educator is not the complete source of his own activities. His desire to build up right character in the young is not an invention, it is an inspiration. The same hand that impels the child through what we call the religious impulse impels the educator also to supply food for the growth of that impulse. And what a vocation is this of parents and teachers! In their hands as in no others lie the reins of the chariot of God. In the nature of things, the kingdom of God must grow chiefly by securing control of young life. The religious impulse must be fed and it must be led on to realise its full manhood through voluntary obedience to Christ. This is religious education. It controls the stream

at its source. The broad river of humanity is what it is made to be in the home and in the school of whatever kind. Parents and teachers are making history; they are making or unmaking civilisation; they are promoting or holding back the triumph of God's kingdom upon the earth. They are doing this whether they will or no. The young life that touches their life is plastic. It takes the shape of that with which it comes into contact. Every parent, every teacher, and indeed every person who has any relation to young life has therefore a divine vocation. He is set apart, chosen, to reveal God. This is true of irreligious as well as religious parents, of teachers in the week-day school as well as teachers in the Sunday school. Whoever is placed where he molds the life of a child or youth, however he came to be so placed, is bound to this service.

25. Nature as a Factor in Education. The educational reform of the last century is characterised chiefly by two marks: On the one hand, it gives a new recognition to natural law in the educational process, and on the other hand it defines the end of education in social terms. The nature-side appears most prominently in the extraor-

dinary attention given to the child—his physical and mental structure, his spontaneous impulses, the stages of his growth, and the relation of his development to the evolution of the human species. We have come to see that education is not imposed by us upon nature but is rather a voluntary carrying forward of a natural process. Every sensation that streams in upon the infant mind contributes something to the formation of the personality. The baby's spontaneous throwing about of arms and legs helps to develop the motor centers which constitute the physical basis of will and self-control. Play is a genuine school in which nature drills the pupil in every faculty. The whole contact of the child with nature is, in fact, educative. But even this is not half the story. For in the spontaneous reactions which the child makes to his environment we behold adaptive mental traits which he has inherited through his relation to the species, and the species through its place in the general evolution of living beings. The past of the race speaks in the child, and the past of life upon this planet speaks in the race. The social instinct, for example, which is one of the corner stones of all character-building, is natural in the

complete sense of the term nature, and it has a long human and pre-human history. All our deliberate efforts to educate can do no more than continue the work thus begun by nature. We do not bestow a mental constitution upon the child; we merely feed, stimulate, and direct what is already there. We may say, therefore, that education carries forward what nature has already begun.[1]

26. The Educative Presence of God in Nature.

What then? Shall we think that, because education is natural, God is not a factor in it? Rather, let us say that, just because evolution has provided a basis upon which our spiritual building can be erected, just because the movement of life has been upward toward the capacity and the impulse of love toward God, therefore we discover God

[1] "Education is conscious or voluntary evolution."—Thomas Davidson: History of Education (New York, 1901), page 1. *Cf.* Nicholas Murray Butler: The Meaning of Education (New York, 1898), Lecture I, and the following words from Bishop Spalding: "Life is the unfolding of a mysterious power, which in man rises to self-consciousness, and through self-consciousness to the knowledge of a world of truth and order and love, where action may no longer be left wholly to the sway of matter or to the impulse of instinct, but may and should be controlled by reason and conscience. To further this process by deliberate and intelligent effort is to educate. Hence education is man's conscious co-operation with the Infinite Being in promoting the development of life; it is the bringing of life in its highest form to bear upon life, individual and social, that it may raise it to greater perfection, to ever-increasing potency."—J. L. Spalding: Means and Ends of Education (Chicago, 1901), page 72.

in evolution and conclude that the ultimate source of education as respects nature, the child, and the educator—all three—is He in whom "we live, and move, and have our being."[1] This way of regarding nature is completed in the universally received doctrine of the immanence, or abiding presence, of God. This means, among other things, that material atoms are forms of divine activity; that the laws of nature are simply the orderly methods of his rational will, which is in complete control of itself; that evolution does not suffer any break when man, a self conscious and moral being, appears, because the whole of evolution is, in reality, a process of realising a moral purpose; that the correlation of mind and brain is just the phenomenal aspect of the real correlation of our mind with the divine power which sustains us; that the development, physiological and mental, that man receives through nature is part of an all-inclusive educational plan, and that, in our work as educators, God is working through our reason and will to carry forward the universal plan.

[1] See Newman Smyth: Through Science to Faith (New York, 1902); also Henry Drummond: The Ascent of Man (New York, 1898).

CHAPTER IV

THE CHRISTIAN VIEW OF CHILDHOOD

27. Jesus and Little Children. The inclusion of nature and the spiritual life of man in a single conception, as was done in the last chapter, brings us face to face with the Christian conceptions of the natural and the spiritual man, of depravity and grace, as far as these have a bearing upon childhood. We must, in short, go forward from the standpoint of religious education in a merely general sense to that of specifically Christian education.

The central idea, the controlling principle of such education, must be sought in the life and teachings of Jesus. Here we are at once struck by a distinctive attitude and a distinctive utterance. It is clear that Jesus was fond of children; he had the same tender feeling, the same *belief* in them that every normal man among us experiences who comes close to the life of a little one. To Jesus child-life is not a dark picture, but a bright one. It does not depress his soul with a sense of evil or of danger, but lifts it up with a feeling of the nearness of divine things. We should find this in the picture of Jesus taking little chil-

dren into his arms, even if he had left no recorded word on the subject. But he expressly declares this to be his view. He took little children into his arms and "blessed them." The word here rendered "blessed" has the same root as our term "eulogy," and in this particular passage the simple root is strengthened by a special prefix that denotes intensity. The root-meaning, "to speak well of," has acquired various derivative meanings, but it is a word that could not be used of a person or a thing that one did not approve of.

28. Jesus' Teaching Concerning the Child and the Kingdom.

This of itself would be enough to let us know the mind of the Master concerning childhood. But the Master put his thought into still more specific form. "For of such," he said, "is the kingdom of God." The "of such" is a possessive; it is the same form as the "theirs" in the first Beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." That is, Jesus asserts that the kingdom of God belongs to little children, it is theirs. The statement is not that the kingdom belongs to those who are *like* little children—that is a separate statement which refers to adults. Adults who are at enmity with God must enter

the kingdom by humbling themselves and becoming like little children, but to little children themselves the kingdom already belongs. It may, perhaps, be significant that this passage occurs in the oldest of the Gospels, that of Mark. Additional weight is given to it by Jesus' repeated references to childhood as an illustration of the qualities necessary for entering the kingdom and for attaining greatness therein.

29. Jesus' View of the Child's Spiritual Development.

A distinction is made, then, between the status of little children and that of mature and wilful sinners. The latter must repent and be converted, but children, already possessing the life-principle of the kingdom, require spiritual development. Jesus' recorded words do not, it is true, say all this, yet all of it is implied in the circumstances under which he spoke the words that have come down to us. He was speaking to a Jewish audience. Now, as soon as we realise the sense that a Jewish hearer must have found in his words, they become illuminated for us. Every Jewish child, by virtue of his blood, was regarded as under the covenant made with Abraham; he was already a member of the theocratic kingdom. In no sense

was he an outsider who had to be brought in. According to the law he was simply to be taught from infancy the story of Israel, a story in which he belonged from birth, and when he reached the age of thirteen he became, as a matter of course, subject to the whole law. This conception of childhood Jesus here adopts, spiritualises, and fills with his own good news of the kingdom, not of Israel, but of God. As the Jewish child was within the Abrahamic covenant by virtue of descent from Abraham, so all children are within the household of God by virtue of the divine grace which Jesus here announces. Normal child development, then, takes place entirely within the kingdom of grace. It consists of a gradual apprehension of the principles of the kingdom, and increasing participation in the activities and responsibilities thereof. The parables of the growth of the kingdom apply to the individual as well as to the world at large. In both spheres the law is "first the blade, then the ear, then the full corn in the ear."

30. What should Christians Expect of their Children?

We shall see, after a while, that the assumption of responsibility by the Jewish child at the age of

thirteen is a normal and typical fact. A transition more or less rapid, more or less profound, is to be looked for in the early and middle years of adolescence. But children should be expected to remain within the kingdom from infancy, so that the adolescent transition, when it comes, may be a step, not into the Christian life, but within the Christian life. Many children of Christian parents do, as a matter of fact, reach Christian manhood in this way. Taught from the start to count themselves children of God, from stage to stage of their growth they exercise a faith that is proportioned to their powers. These represent the normal development of a child under Christian influences. The fact that many children who are brought up in Christian homes go away from God does not indicate that Jesus was in error in his view of the child and his development. He knew that tares may spring up in any wheat field, and that in the child as well as in the adult the kingdom wages a contest with evil. But who shall say how much of this falling away is due to a general failure on the part of the church to apprehend Jesus' plan of the kingdom? Many Christian parents assume that their children are aliens or outsiders who must wait to

be brought in when they grow older. Many other parents who believe in childhood religion nevertheless neglect to teach their children unequivocally that they are already children of God. The present alarming falling away of the children of the church is just what should be expected under present conditions.

31. The true Idea of Christian Nurture has been Obscured by the Doctrine of Depravity.

One great hindrance to the full acceptance and practice of Jesus' principle is to be found in a misunderstanding of the facts that underlie the doctrine of natural depravity. That there are facts back of this doctrine must be obvious to any sober observer of life, whether that of the race or that of the individual, that of the adult or that of the child. In every one of us the good has a struggle against evil; in every one of us the good is so modified by evil that ideal character is never quite attained. Before a child can form a moral judgment he displays tendencies which, if they develop without check, will issue in a bad character. Nevertheless, the doctrine of total depravity in its unrelieved form (a form which it no longer bears) contradicts the whole idea of religious education.

For it says that there is nothing in the child that is worth bringing out, that development can do nothing for him, that he must wait for something to happen to him before he can so much as begin to be religious. The only conceivable training for a being in this condition would be external and chiefly negative. Fear might be employed to prevent outbreaks, and habits of external conformity to religious institutions might be formed. But the personality would remain undeveloped, uneducated. This would be carpentry, an external shaping of materials, not education, which is the inner development of a self.

There is no way to educate a dead soul. Life, development, education—this is the ascending series of conceptions. Before there is education there must be life, a life that contains within itself a law of development. We shall soon see how theology has largely overcome the theoretical difficulties that it created for itself in the doctrine of total depravity. But we have not yet recovered from the practical difficulties that it entailed upon the laity. We still suffer from the inertia of the older view. For even yet we scarcely think of the child, in our habitual thought, as being spirit-

ually alive. Perhaps we do not distinctly regard him as completely dead, but we certainly have not acquired the habit of seeing the life that is there or of feeding it in any adequate manner.

32. Illustrations of this Obscuration. The pressing necessity of securing a positive and sharply defined point of view with reference to the child makes it advisable that we should look with wide open eyes at the immediate past of our present neglect. The past is not so much one of neglect as of misunderstanding and mishandling of the child. The lot of the child in colonial days is indicated in the following passage from the diary of Cotton Mather: "I took my little daughter Katy [a tot of four years] into my Study and then I told my child I am to dye Shortly and shee must, when I am Dead, remember Everything I now said unto her. I sett before her the sinful Condition of her Nature, and I charged her to pray in Secret Places every day. That God for the sake of Jesus Christ would give her a new Heart. I gave her to understand that when I am taken from her she must look to meet with more humbling Afflictions than

she does now she has a Tender Father to provide for her."[1]

In 1831 the American Tract Society published a little book (abridged from an earlier one printed in Great Britain) called Persuasives to Early Piety, by J. G. Pike. What motives to piety were set before the young in 1831? First and foremost is fear. In the Introductory Address to the Young Reader the author exclaims: "Of how little consequence is this poor, transient world to you, who have an eternal world to mind!" Of the value of religion he says: "The living neglect it, but the dead know its value. Every saint in heaven feels the worth of religion through partaking of the blessings to which it leads; and every soul in hell knows its value by its want." He goes on to say that the occasion for religion is our depravity. "The sinfulness of your nature, my young friend, is not partial; it is not confined to some of your powers or faculties; but, like a mortal poison, spreads through and pollutes the whole. . . So far are our best actions, in our natural state, from helping us, that even they are polluted and loathsome." The Persuasives ends, naturally, with a realistic de-

[1] Alice Morse Earle: Child Life in Colonial Days (New York, 1899), page 236.

scription of the torments of literal hell fire.

In song, if anywhere, the heart of Jesus should find expression, yet in a collection of "Hymns for Sunday Schools, Youth and Children"[1] published as late as 1852, the child is made to sing from the standpoint of human ruin and fear. Compare the following child's hymn, for example, with the words of Jesus concerning childhood:

"There is beyond the sky
A heaven of joy and love;
And holy children, when they die,
Go to that world above.

"There is a dreadful hell,
And everlasting pains;
There sinners must with devils dwell,
In darkness, fire, and chains.

"Can such a child as I
Escape this awful end?
And may I hope, whene'er I die,
I shall to heaven ascend?

"Then will I read and pray,
While I have life and breath;
Lest I should be cut off to-day,
And sent t' eternal death."

33. The Doctrinal Difficulty has been Overcome. The difficulty for education that grows out of the doctrine of depravity is practically overcome in some churches through the countervailing doctrine of baptismal regeneration. This provides for spiritual life in all baptised infants and makes genuine Chris-

[1] New York, Carlton & Phillips, 1852. I have made further citations from this interesting collection in The Religion of a Mature Mind (Chicago, 1902), pages 314 f.

tian nurture possible. In other churches the difficulty had to be met by a new adjustment of the notions of sin and grace, and this adjustment has actually been made. We owe it, in large measure, to Horace Bushnell who, just before the publication of the hymn just quoted, issued his book on Christian Nurture (1847). He maintained that a positive religious life does not need to wait for the crisis of conversion, but that, under the pervasive influence of the Christian family, "the child should grow up a Christian, and never know himself as being otherwise." To the objection that this theory ignores the child's depravity and the necessity for regeneration, Bushnell replied in substance that wherever sin can abound there grace can much more abound. That is, he overcame the difficulty, not by denying depravity, but by exalting the grace of God. The unquestionably good qualties shown by little children he interpreted as signs of the divine in-working. With this in-working parents and teachers are to co-operate so that development of the divinely implanted germ may be continuous.

A similar position was taken a little later by F. G. Hibbard, who approached the problem from Arminian rather than Puritan pre-

suppositions.[1] He maintained that children —all children—are in a state of favor with God, who imparts to them a genuine spiritual quickening or principle of life. This view he supports at length from Scripture and from the current belief of his own communion that all chidren who die in infancy are saved. If dying infants are saved, it must be through divine grace, but why should such grace be given to those who die, but withheld from those who need it for living? This view requires a change in the ordinary notion of conversion, for now the real question becomes—not, Will this child ever be converted to God? but—Will he ever be converted away from God? One cannot become a member of the kingdom of sin except through one's own evil choice to surrender one's heavenly citizenship.

Through such writings and other influences there has come to prevail somewhat generally the view that the Holy Spirit is continually present in the heart of man from the beginning of consciousness, and that thus a genuine spiritual life is imparted, in germinal form, to

[1] F. G. Hibbard: The Religion of Childhood; or, Children in their Relation to Native Depravity, to the Atonement, to the Family, and to the Church (Cincinnati: Poe & Hitchcock, 1866).

all who do not positively refuse to accept it. The existence of evil tendencies is not thereby denied, but such tendencies are believed to find a continuous corrective in divine help as far as this is not rejected or neglected. Neither is the need of individual decision lessened under this view, for normal growth takes place only through co-operation of the individual will with the inner divine impulsion.

34. Good and Evil Impulses in Children. This change in the doctrinal point of view has been accompanied by more thorough observation of the actual impulses of children. The general result thereof is to confirm the universal Christian belief that, in some sense, the natural man is at enmity with the spiritual man. At the same time it shows that the natural man is, in some sense, already spiritual. The impulses of children are partly wholesome, partly unwholesome.

It is clear that children's "lies," which were formerly regarded as clear evidence of childhood depravity, have been misunderstood. In order to recognise the difference between fact and fancy, considerable experience is necessary. Even grown persons commonly confuse the two. How much more a little child, who has everything yet to

learn! Moreover, even when this distinction is realised, the child may not understand the moral quality of wilful deception. He deceives in self-defense just as he raises his arm to ward off a blow. He has still to learn the social effect of a lie. In short, when we look at children's falsehoods from the standpoint of the child himself we discover no such inbred evil as was once assumed to be there.

Similarly the cruelty that is attributed to little children is probably not cruelty at all. For the young child has had no experience that enables him to interpret the signs of suffering in animals or in men. He does not delight in inflicting pain upon others, for he does not realise that he is inflicting pain. He has, however, great curiosity to see what will happen, and he delights to feel his own power through witnessing the effects of it in the reactions of living things. At these points, then, childhood's impulses are not as bad as they have been represented to be.

At certain other points, however, the young child displays impulses that are little above those of the brutes. Every infant, to begin with, is an almost complete egoist. His greed is boundless; he is subject to unregulated an-

ger and envy; he resists all the restraints that are essential to social existence. On the other hand, germs of positive good, such as sympathy, kindness, generosity, affection, spring up very early and in advance of instruction and moral reflection.[1]

35. How Interpret these Impulses?

Thus good and evil impulses mix in every child. Yet not "good and evil" in any complete sense. We must, in fact, make still another effort to see the facts from the point of view of childhood itself. Greed and anger that would be reprehensible in us may bear no such character in an infant. "No such *character*"; that is precisely it. Character is a confirmed habit of moral choice, and this the young child has not yet attained. It would be well, therefore, to drop both adjectives, "evil" and "good," in our description of childhood, at least of young childhood, or else learn to give them an unwonted meaning. The child has not a character as yet; he is merely a candidate for character. He *is* neither good nor bad; he is merely *becoming* one or the other. Some of his impulses, if they grow unchecked and unregulated, will

[1] On this whole subject, see James Sully: Studies of Childhood (New York, 1900), Chapter VII.

issue in bad character; others, if they grow symmetrically, will result in good character. That is the whole story.

No, not quite the whole. For the two sets of impulses do not stand on quite the same footing. One set relates the child to the lower animals, the other to distinctly human life. The law of evolution has for the first time enabled us to see such facts in their true perspective. The unlovely impulses are traces of lower orders of life out of which man has evolved, and out of which each individual child develops. The individual begins life on the animal plane, somewhat as the human race did, and he has to attain through development the distinctly human traits. But *it is natural that he should attain them.*[1] The law of development is written in his members. The lower tendencies are, indeed, natural in the sense that they spontaneously appear and actually compete with the higher; but in a profounder sense of "natural" the higher tendencies are the natural ones, in the sense, namely, that they represent what both the

[1] Comenius, one of the earliest founders of natural method, says: "It is more natural and, through the grace of the Holy Spirit, easier for a man to become wise, honest, and righteous, than for his progress to be hindered by incidental depravity."—John Amos Comenius: The Great Didactic, Translated by W. M. Keatinge (London, 1896), p. 203.

child and the race are becoming. In order to live his own life the child must control and regulate his impulses. He not only must but also does discriminate between them, and generally he identifies himself with at least a part of the general group of impulses that we call wholesome. Finally, as will be shown in the proper place, even the impulses that we call lower are capable of being transformed into instruments for the realisation of the higher nature. Greed, anger, envy, all represent spontaneous energy that can be directed into either useful or harmful channels. The work of education, accordingly, is to furnish nutriment for the higher tendencies and direction for the lower.

36. A Positive Religious Nature is Presupposed in Religious Education.

We are now ready to see how these facts bear upon religious education. First, the denial of a positive religious nature to man through the doctrine of total depravity tended to paralyse religious education. (*a*) It denied that there was anything to develop. (*b*) It judged the child from the standpoint of the adult, and therefore could not secure any natural leverage in the child-mind. (*c*) It employed repression, instead of securing expression, with the

result of distorting the personality, and often of producing opposition to religion. (*d*) Taking maturity as a standard, it encouraged religious precocity, which is clearly unwholesome. (*e*) It placed undue emphasis upon conversion experiences, and this led, on the one hand, to emotional excesses, and on the other to unnatural (and unspiritual) straining after subjective states.

Education in religion must start out, then, with the assumption that the child has a positive religious nature. This does not imply any of the following notions: (*a*) That the child is 'all right' as he is. Even a mature Christian is not 'all right.' Both must struggle to maintain and to increase the life that is within them, and both may stumble without forfeiting that life. (*b*) That the child can grow up properly by a merely 'natural' process, without divine help. Even a mature Christian needs daily help. (*c*) That the life principle in the child can take care of itself without our help. On the contrary, just because a positive religious nature is here, definite spiritual food must be supplied. (*d*) That the child has any definitely conscious religious experience or sense of God. He is merely *becoming conscious of spiritual* things.

To speak positively, the possession of a positive religious nature implies three things: (*a*) That the child has more than a passive capacity for spiritual things. Just as animals go forth in search of food, so a positive spiritual nature goes forth spontaneously in search of God. (*b*) That nothing short of union with God can really bring a human being to himself. The absurdity of a miser's life is that a heart that hungers for God feeds on gold. The tragedy in the life of every voluptuary is that a few drops of pleasure are offered to slake a thirst for eternal things. In fact, in all our strivings for wealth, pleasure, honor, culture, we are really seeking to satisfy a divine craving. The real meaning of everything with which we have to do is God, who is in all and through all. Failing to find him, we lose even our self. (*c*) That the successive phases in the growth of the child personality may be, and normally are, so many phases of a growing consciousness of the divine meaning of life. Both the idea of God and the religious regulation of life can develop from crude beginnings, just as the song of a lark comes out of a songless egg. In Part II we shall have to show how the religious demand

of the child utters itself, and how the religious nature grows.

37. Resulting Conception of Christian Education.

We saw in the last chapter how it is possible to include God, nature, and man in a unitary conception of religious education. At last, after a long discussion, we are ready to include Christ in the same conception, and thus rise to the thought of distinctively Christian education. The view of God in his world that was suggested in the last chapter is the Christian view. The Christian view of the child fits therein perfectly. In the spontaneous life of the young child, all free from calculation and deliberate choice, we see the human life of love and reverence emerging out of nature. Here the meaning of nature begins to show itself; here creation rises from its valleys and plains toward the mountain summits. God himself makes the heart hungry. But where shall nutriment adequate to this creature's demands be found? Here is appetite of a new and surprising sort. What is man? He has been made only a little lower than God. He has been crowned with glory and honor, and all things have been put under his feet. Yet even that is not enough for him. He will

have conscious union with the one being who is higher than himself. Now, Christianity says that in Christ God gives himself to men as their light, their bread, their life. Children, all of us, apprehending reality first of all through sensuous media, we receive God through his historic manifestation in that which we can see with our eyes, and that which we can handle with our hands of the Word of Life. In Christ God responds to our hunger. Feeding upon him we grow in likeness to God; that is, we develop, we are educated. Christian education consists, then, in so presenting Christ to immature souls that they shall be by him enlightened, inspired, and fed according to their gradually increasing capacity, and thus made to grow continuously within the courts of the Lord's house.

APPENDIX TO CHAPTER IV

EDUCATION, DEPRAVITY, AND THE BIRTH FROM ABOVE

I believe that one of the most serious obstacles to the proper training of children is to be found in the inertia of outgrown or misunderstood theological conceptions. One of the most misunderstood of these conceptions is that of the "new birth" as it is related to the normal development of the religious consciousness. Education and regeneration have been habitually contrasted with each other, as though Jesus, in his declaration to Nicodemus, had in mind suddenness or any other temporal conception rather than the qualitative unlikeness of two kinds of life and the divine source of one of them. It would be well to go back to the primary meaning of the scriptural words by speaking of the "birth from above" rather than the "new" birth. The life from above is a *kind* of life, and its source is God. There is here no antithesis to education or development. A mature Christian is expected to grow in the divine life; why may not a child grow in it also? Why may not the

life be there from the start? Education does not bestow it upon the child, or enable him to create it for himself; it merely helps him, as the usual means of grace help adult Christians, to work out what God works within. A child who thus grows up has the life from above as truly as a converted rebel. Receiving as he goes along "the true light, even the light that lighteth every man as he cometh into the world," he has a right to be called a child of God. (*Cf.* George A. Coe: The Religion of a Mature Mind (Chicago, 1902), Chapter VII: "The Right to be Called a Child of God").

That the present theological standpoint of leading Christian denominations furnishes, in nearly every case, an adequate theoretical basis for Christian education is reasonably clear from a survey of our present situation. The Presbyterian General Assembly has declared that all children who die in infancy are saved. Here it is proper to apply the remark of Hibbard already referred to (see page 54). *Cf.* Henry VanDyke: God and Little Children (New York, 1890). A well known Presbyterian clergyman, in response to a question, writes to me as follows: "The Presbyterian doctrine concerning the

relation of young children to God is this: That by original nature, in their first state, they are in a state of deficiency, needing the touch of divine grace with regenerative power before they are made the subjects of salvation. . . This touch of divine grace or regenerative presence in the child life may come at birth, or, as I believe and I think others do, may come before birth or quickly after. It is a point, of course, upon which there can be no knowledge, but the point is that the child in its infant days becomes the subject of regeneration, and is never really alienated from God, but from birth is his child and may and should grow up into a simple, normal, filial relation." Accordingly, "in the belief of our church young people are born members of the church."

A representative Congregationalist makes a similar answer. After making allowance for differences between congregations, he says: "The general faith is that all young children are, even though unconsciously, the children of God, and in the normal development of the child's soul its relation changes only as the relation of the child changes to the external world."

The Methodist position, which is based upon

a tendency to magnify the free grace of God, is the same. The emphasis which the Wesleyan movement has always placed upon conversion has undoubtedly brought about a somewhat general expectation that even children who have enjoyed Christian training will pass through a crisis of repentance and conversion. Yet a long succession of the leading authorities of Wesleyanism, of whom Hibbard is an example, has taken the position that a child may grow to maturity entirely within the kingdom of God. John Wesley, Fletcher, Watson, Adam Clarke, Whedon, have all asserted it. See article on "Wesley and other Methodist Fathers on Childhood Religion," by C. W. Rishell in Methodist Review, September-October, 1902; also R. J. Cooke: Christianity and Childhood (New York, 1891), and article by J. A. Story on "The Religion of Childhood" in Methodist Review, July-August, 1900.

Of thirty-four candidates for the ministry of the English Wesleyan church who were recently called upon to relate their religious experience, considerably less than half, according to a report in the Methodist Recorder for August 6, 1903, mentioned any definite time or place of conversion, while many dis-

tinctly testified that their religious life had been a gradual growth from childhood.

A representative Baptist clergyman says on the same point: "It is the general belief that young children are God's children, and will be saved if they die in that early stage; that they inherit evil tendencies which are sure to manifest themselves as they develop, and these tendencies, consented to and intensified by the personal will, are so radical and strong that they call for what the Scripture designates "regeneration," a spiritual crisis wrought by the Spirit of God. This crisis may be according to age, temperament and previous moral conduct, sudden and marked or almost imperceptible, like the dawn of day. In a normal life there comes a time of decision, when the soul yields to God or pulls away; the latter act makes the accountable child a wayward child, a sinner condemned."

CHAPTER V

THE CHARACTERISTICS OF MODERN EDUCATION

38. Three Contrasts between Mediæval and Modern Education.

The characteristics of modern education may be studied from either of two points of view. We may observe the school itself—the teaching force, the controlling bodies, the material of instruction, the relation of the curriculum to life—or we may note the movement of educational theory in the works of writers on this subject. In the present section the former method will be used. If we compare mediæval with modern schools, three contrasts will strike us at once. *First,* mediæval teachers were practically all clergymen or other church functionaries, while the teaching force of modern schools is drawn chiefly from the laity. *Second,* the control of mediæval schools was vested in the church, while that of modern schools is vested chiefly in the state. *Third,* the point of view of the school has changed from that of preparation for personal salvation through believing dogmas authoritatively handed down by the church to that of preparation

for the common life, particularly the life of society, by the acquisition of so-called secular knowledge.

At first sight the contrast here seems to be very sharp. The mediæval school had in view the eternal salvation of the soul; the modern school, the living of our temporal life. The mediæval school was "scholastic," the modern is "scientific." Scholasticism means the carrying on of all studies, all intellectual work, under the assumption that beliefs formulated by the church have final authority, so that they may not be inquired into in the sense of being tested. On the other hand, the scientific spirit is that of free inquiry. It recognises no authority for the inquiring mind except that of fact and of reasoned truth. It assumes the right to test all things and hold fast only that which stands the test. Its chief concern is not to maintain what is already accepted as true, but rather to extend the bounds of certain knowledge. The function of discovering new knowledge pertains, of course, to no educational institution below the university, but the spirit of science permeates modern schools of all grades.[1]

[1] The term science is used in English in two or more senses. In the narrower sense it means the natural and physical sciences; in the broader sense it signifies all

39. Apparent Conflict between Modern Education and Religion.

These three contrasts show what is meant by the statement that the modern school is "secular," while the mediæval school was religious. At first sight, the "secularisation" of the schools appears to involve a conflict with religion. For, while religion demands submission, the spirit of modern education encourages individual judgment. The church asserts that this or that is true, basing its assertion upon divine revelation; the spirit of the school authorises each man to inquire for himself whether it is true or not. Religion talks of unseen realities, while modern education turns attention more and more to things that can be seen and handled. Religion makes God the first and supreme interest, but the "secular" school avoids speaking of God, and leaves to outside or incidental agencies the chief, and possibly the only, development that the child's religious nature receives.

knowledge that is based upon the scientific method, *viz.*, observation and analysis. "The scientific spirit" has reference solely to the method of study, that is, the method which bases conclusions on observed facts and just reasonings therefrom rather than upon authority, speculation, argument, etc. This commonplace remark is made here because popular religious discussions frequently use the terms science and scientific as though they referred simply to the habitual points of view or characteristic methods of the physical and natural sciences.

It is therefore of the highest importance to inquire how much of real conflict there is here. Is the modern school either a rival or an opponent of religion? In principle, as we shall see, it is not, but in its practical working at some times and in some places it may and probably does hinder religion. In fact, purely secular education is a reaction from the one-sidedness of the mediæval schools, and as a reaction it is itself one-sided. There may be adequate reason why state schools should abstain from positive religious instruction, but in that case state schools cannot be regarded as more than a part of a proper educational system. Religious education there must be, either within or without the state schools. If modern education has progressed faster in its secular than in its religious phases, the practical conclusion is not that what we have attained is false, but only that it is partial, and that the friends of religion have slept when they should have been at work. It is certainly true that the mediæval church school and the modern secular school are opposed to each other, and if these two were our only alternatives, our present situation would be alarming. But there is a third alternative, and that is for religious

education itself to become modern and hence capable of taking its place alongside of and possibly also within the typical modern school. The practical measures for accomplishing this end will engage attention at a later point in our discussion. We must first of all make sure that there is no fundamental opposition of principle between religion and modern education, as, for instance, in respect to authority.

40. The Necessity of Authority in Education. The problem of authority goes to the roots of the whole idea of education. We simply cannot educate without teaching pupils to think for themselves. It is a foundation stone of the theory of teaching that the personality develops from within by the free expression of what is there, not by being compressed into a mold, or by receiving additions from without. What place is left, then, for authority? It is said that speculative anarchists, who deny altogether the right of men to govern men, sometimes carry their theory to the point of giving up all positive control of their own children. The theory is that the child will find out what is best for him through his own experience.[1] Whether

[1] Cf. article on "Some Socialist and Anarchist Views

such parents restrain the propensity of baby to put everything into his mouth is not related, but it is certain that a child could not live without restraint. It is equally certain that education consists in exercising control of some sort. Even if it does not use external compulsion, it at least arranges the conditions so as to secure reactions of one kind rather than another, and so limits the range of possible experience. It makes the child something that he would not become if he were left to himself. It chooses for him before he is able to choose for himself. We do not wait for the child to decide for himself whether he will be clean, whether he will learn to read, whether he will become acquainted with Shakespeare, with history, and with science. In both the family and the school, society genuinely predetermines the future of its new members. Authority, consequently, lies at the very basis of education both secular and religious.

41. General Nature of this Authority.

What is the nature of this authority? Is it the arbitrary will of any person or group of persons? If it were that, it

of Education" in the Educational Review, Volume XV, page 1.

would be mere strength asserting itself against weakness. Parent and teacher are not the source of authority, but rather instruments of it. They themselves can be true educators only as they submit to the same authority that they exercise toward the child. Education, that is, has authority simply to make effective in child-development the laws and ideals of life that the adult finds binding upon himself. This is as true of the state as it is of the citizen. The state is simply an arrangement whereby man makes effective the obligations and ideals which he recognises as binding. It is a part of his submission to authority. In a word, it is impossible for any individual to live to himself, and for any human organization to live to itself. Child and adult alike live in and through society, and society implies authority. But society also is under the authority of some ideal of social existence which leads the way of progress. An arbitrary state is just as irrational as an arbitrary individual. It is un-human, as well as inhuman. The powers that be are all ordained as administrators of an authority which they do not originate. Religion says that they are ordained of God, and ethics cannot say less than that they are ordained by

the moral ideal. The authority that education assumes with respect to the child, then, is identical with the authority of morals and of religion.

42. Authority in Religious Education. In point of authoritativeness, then, religious education stands upon the same level as education in general and, indeed, human life in general. The real dispute, accordingly, is not between religion and modern education, but between two conceptions of religious authority. All education employs authority. Nevertheless, modern education humbles itself before the little child by submitting the whole of civilisation to the test of a fresh experience. How far the new personality can express itself in what we regard as the true and the good, and how far it must reject and revise and supplement what we offer, is always an open question. Now, the scholastic notion of authority declares that with respect to a certain set of propositions called dogmas this question is not open. Everywhere else the general theory of education is accepted as true, but here the principle of development from within is no longer trusted. An external standard is immovably fixed, and if any individual finds that the life

within him—his conscience, his reason, his spiritual aspirations—cannot express itself in the forms of the dogma, scholastic authority must and does declare that this is a sign of a bad will. The scholastic notion of authority is not only opposed to the secular school; it is in irreconcilable conflict with modern education itself.

But there is another conception of spiritual authority which is perfectly harmonious with the educational principle of free self-expression. It holds that the immanent God utters himself in the mind of everyone of us in the form of what we call our higher self. Certainly there is that in the self which commands, judges, approves and rebukes all that is merely individual to me. My highest destiny can be nothing less or more than to become, in the highest possible degree, this better self which is germinal, yet commanding, in my consciousness. Here is divine authority, but it works within the individual as an impulse, not without him as compulsion. But there is also an external aspect to authority. For the best impulse does not grow without food; the mind does nothing and knows nothing of itself without the concurrence of an object which stimulates it to activity. We find

even ourselves only through our objective experiences. Hence anything in our present civilisation or in history that actually does call out our higher nature and enable it to become dominant in us acquires thereby authority over us. Yet such authority is never merely external; it exists as authority for us only when it actually becomes the self-expression of our higher nature.[1]

Authority in this sense is not only compatible with modern education; it is essential thereto. Education in its totality is nothing more than the process whereby ideal impulse and food for it, or inner and outer authority, come most effectively together. From this point of view the question as to the authority of religion in education resolves itself into these two question: Is there a natural religious impulse, and is there in our civilisation anything that can satisfy it?[2]

[1] This is simply a general statement of the principle involved in the common Christian belief that the spiritual content of the Scriptures cannot be discovered by us without the concurrent help of the Holy Spirit. That is, external authority is not actual authority as long as it stands alone. On the other hand, it is equally true that internal authority attains a definite character for us only through contact with external fact which in some measure corresponds to it.

[2] A fuller exposition of this conception of authority in religion is contained in George A. Coe: The Religion of a Mature Mind (Chicago, 1902), Chapter III—"Authority in Religion." See also L. Laberthonnière: The Ideal Teacher: or, The Catholic Notion of Authority in Education (Cathedral Library Association, 534-536 Amsterdam

43. The Great Educational Reformers. Other characteristics of modern education will appear from a survey of the development of educational theory. The names of several educational reformers have direct significance for the problems of religious education with which we are here concerned. A mere mention of them will introduce us to our own problems, and it may stimulate some readers to secure a personal acquaintance with some of the classical literature of education.[1] Since the beginning of the Reformation a remarkable transformation has taken place. Making no effort to trace the historic continuity of its various features, we may note, first, that Luther, applying the Reformation principle of the rights of the individual, demanded compulsory education of a liberal kind for all children. The Moravian, Comenius (1502-1571; the Great Didactic, London, 1896), undertook to organise a complete course of instruction based upon the

Avenue, New York City), and J. L. Hughes: Froebel's Educational Laws for all Teachers (New York, 1899), pages 24-28.

[1] Some of the most available secondary sources of information on this topic are as follows: Thomas Davidson: History of Education (New York, 1901)—a history of both education and educational theories; R. H Quick: Educational Reformers (New York, 1890); J. P. Munroe: The Educational Ideal (Boston, 1896); J. G. Compayré: History of Pedagogy (Boston, 1896).

principle of drawing out the faculties in the natural order of their development, particularly by means of facts rather than books. In France Rousseau (1712-1778; Émile, New York, 1895), believing that the evils of life are due chiefly to the artificiality of civilisation, demands a return to nature. This includes natural education, that is, as Rousseau believes, development through the exercise of spontaneous impulses, both physical and mental. Rousseau carries this idea to monstrous extremes, but the idea itself, in one form or another, has dominated the whole modern movement. Pestalozzi (1746-1827; Leonard and Gertrude, Boston, 1895), a Swiss, a man of prophetic gleams but poor organising ability, makes the school an expression of love for men, and for all men. The end thereof is not mere learning, but also a trained character and wholesome affections. The method, based upon Rousseau, is chiefly that of familiarising the child with things rather than with words. In Germany Herbart (1776-1841; Science of Education, Boston, 1896) defines the end of education as moral life; shows how interest is the true spring of study, and reveals the true nature of mental acquisition as the assimilation of new

ideas by means of those already possessed. Froebel (1783-1852; The Education of Man, New York, 1888), another German, founds the kindergarten on the principles of Pestalozzi, which he also carries forward. Free development is now the central idea. Joyous activity takes the place of repression and external imposition. Hence play and manual occupations receive recognition as educational processes of the highest importance.

44. Summary of the Modern Movement in Education.

The educational movement thus barely suggested was embedded in the political movement that has given us the modern free state, and also in the intellectual movement that has given us modern science. The same aspiration that gave the franchise to the common people has endeavored to liberate the child also from unnatural burdens. The same intellectual awakening that has given us our unprecedented knowledge of nature has also destroyed the educational monopoly that was once exercised by books, language, and the formal part of "polite learning." Bearing these general historical tendencies in mind, we shall perhaps gather something of the profound significance of the following summary of the modern

movement in education. (1) From being an exclusively ecclesiastical affair, education has become also an affair of the state. (2) It has ceased to be the privilege of certain classes (clergy and nobility), and has become a right of all the people. (3) Its scope has widened from mere instruction to the training of the whole person—the will, the feelings, and the body, as well as the intellect. (4) Instruction itself has broadened so as to include the study of nature and of man alongside the study of merely literary and abstractly logical subjects. (5) The material employed has changed more and more from mere symbols, such as books, formulæ, etc., toward things which the child can observe for himself. (6) The teacher's point of view has changed from that of the subject as he himself, a mature person, thinks it to that of the child and his natural, spontaneous methods of apprehension. (7) The notion of the process has changed from that of bestowing something upon a passive child to that of providing means whereby the child may actively and freely express himself. The child is to develop from within by his own activity. (8) Finally, in these later days, as we saw in the first chapter, education has passed beyond

the individualism of both the mediæval and the Reformation period, and is now recognised as a social process in aim as well as in origin.

In the next chapter we shall ask what bearing certain of these views have upon religion and education therein.

CHAPTER VI

CONTRIBUTIONS OF MODERN EDUCATION TO RELIGION

45. Why Modern Education has Neglected the Religious Factor. In a broad sense Christianity is the source of the whole movement for the reform of education. For modern schools are an offshoot from church schools, and parts of modern educational philosophy can be traced back to mediæval times. The demand for popular education and for natural methods grew up within religion, and several of the great prophets of the modern reform—notably Pestalozzi and Froebel—have looked upon it as distinctly religious. Nevertheless, education became independent. It based itself upon psychology and child-study, not upon Bible, church, or creed. It has built up a set of principles of its own without stopping to ask what bearing they may have upon religion. We have to deal, accordingly, with two apparently unrelated theories, the religious and the pedagogical, and with two independent practical activities, those of the church and those of the school.

This was, perhaps, inevitable. For religion, being the most conservative factor of civilisation, has been relatively slow in assuming a final attitude toward the rapid changes of the modern world. That the whole of education should wait for official religion to assimilate the principles of modern life was scarcely to be expected. Church and state became separated or else lost the close union of former days; modern democracy was born and grew to a giant; modern science gave us a new world. Here principles were at work that had to be incorporated into the training of the young. Progress took the line of least resistance. Leaving theological and ecclesiastical disputes to adjust themselves, the schools took into themselves the factors of life upon which there was least dispute. The reform occurred where reform was most practicable.

46. Can Religion Use the Principles of Modern Education?

At last, however, this unnatural division between religion and education, church and school, is awakening a discontent that promises better things. Protestants and Catholics alike are beginning to realise that what still remains of religious education has been outstripped by the secular schools. Demand is now made not only for

more religious education, but also for better, and the general assumption is that one needed step is to adopt into religious training the principles of teaching that are recognised in the state schools. Some persons believe that the reform of religious education is already going too fast in this direction. They fear that secularisation of religion will follow the adoption of methods that characterise secular schools. Now, religious education must certainly be religious in point of process as well as in point of purpose. No real advance can be made by grafting into religion anything that is not in its own nature religious. What kind of union, then, is this that is proposed? Has the educational reform any contributions whatever to make to religion? The answer to this question can be found only by analysis of the great principles underlying modern education. Let us undertake such analysis.

47. Universal Education is a Christian Idea. Universal education, to begin with, is essentially a Christian idea. For its foundation is the worth of man, a conception which Jesus has emphasised as no other teacher has done. In spite of the perversion of Christian institutions and ideas in behalf of oppression in many forms, original and es-

sential Christianity has been the great emancipator, the great protest against all exploitation of human life. Rich and poor, learned and unlearned, master and servant, king and peasant, become, under Christian influences, simply so many children of God and brothers one of another. Jesus teaches that the hairs of our heads are all numbered, that a human life is of more value than the whole world, and that God places so high a value upon us as to give his only Son for our salvation. Here is basis broad enough for democracy and for universal education.

48. So, also, is Development from Within;

Modern education recognises the inner life as the essential life of a man. It proclaims that things are not life, and that nothing can enlarge us that does not become a part of our inner being. The school is not to hang something upon the child, but to develop something within him. Here, surely, is support for spiritual religion. "Out of the heart," said a wise man of ancient times, "are the issues of life." The Great Teacher reaffirmed this thought again and again. Not what comes to a man from the outside, but what comes up out of the inner being, is the

decisive fact of life. At this point, then, Christ and modern pedagogy are at one.

49. Likewise "All-'Round Development";

Modern education not only puts emphasis upon the inner life, but it also conceives that life broadly. Life is more than knowledge; it is also appreciation of what is lovely and of good report; it is sympathy with other life; it is righteousness of purpose. To teach is more than to train the intellect and fill it with information. It is to make men. The transformation in our schools from the idea of mere instruction to that of symmetrical development is not yet fully accomplished, but in principle the victory has been won. This victory is a move in the direction of religion. For, though religion concerns the intellect, it is most of all a matter of the heart and the will. Jesus declared that he is come that we may have life, and that we may have it abundantly. There is a sense in which every true teacher could say this of himself, for he is to help his pupils, not only to know, but also to live. Whatever culture of the feelings and the will the school is able to impart is so much preparation of the soil for the reception of religious impressions.

50. And Active Self-Expression. Though modern education emphasises the inner life, it demands that this life come to outward expression. "No impression without expression" is its motto. It declares that a mental act is not complete until it has expressed itself by means of the motor apparatus, and hence that we do not really grasp an idea until we set it at work. Does not this remind us of the very words of Jesus when he said that one who hears his words without doing them is like a man who built his house on shifting sands, while he who both hears and does is like a man who built upon a rock? Entrance into the kingdom is accorded, not to those who say "Lord, Lord!" but to those who do God's will. In religion and in education alike the inner and the outer are properly indissoluble; they are the concave and the convex sides of the same curve. Hence education, working in its own way, enforces the lesson of religion. This lesson is especially significant in this day of practical affairs; for the only kind of faith that is convincing to a modern man is the faith that shows itself in its good works, the faith that spiritualises conduct, business, and all our human relations.

51. Christianity puts the Concrete before the Abstract;

Another side of the same principle requires that the sensible shall come before the rational, the concrete before the abstract, the reality before the symbol. The word, the rule, the theory, is not to be introduced until the pupil has something to express by means of it. Hence, education begins, though it does not end, with things of sense. The training of the senses and of the muscles, which has become so prominent in our schools, proceeds from no unspiritual view of life, but from the actual structure of our minds. In the manual-training class the child learns vastly more than mere material things. He learns arithmetic, the laws of nature, self-control; he cultivates attention, imagination, character. A laboratory, or a landscape, or a mass of clay for modeling, if only such meanings be found therein, is fully as spiritual as a book. Modern education busies itself with objects that are visible and tangible because of what they reveal, and because of their effect upon the inner life of the child or youth. Is not this principle a principle of religion also? What is the meaning of the central idea of Christianity, incarnation, unless it be that men come into relation with

the invisible God through a visible person? "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life"—this preface of St. John's first letter would serve with equal appropriateness to introduce a fundamental conception of modern education. When this principle has its perfect work in our schools, it will counteract two tendencies that are unfavorable to religion—the tendency to think of it as abstract and speculative, and the opposite tendency to ignore the spiritual aspects of the visible world.

52. Offers Freedom through Obedience;

The educational principle of free self-expression is equally harmonious with religion. At first sight freedom may seem to clash with all authority, but the apparent conflict disappears when we understand what pedagogy means by freedom. Freedom certainly does not mean that the pupil is to do just as he likes; for what one likes may actually repress and enslave. Unwholesome food may be liked, but it depresses the vital powers. Freedom is the active self-expression, not of incidental desires, but of the deeper demands of the nature. These deeper demands contin-

ually oppose our more superficial impulses, so that the attainment of freedom implies the learning of self-restraint and of obedience. Capricious indulgence of desire ends in slavery. We cannot be ourselves unless we train our vagrant impulses to bow before the deeper and higher things of the spirit. Freedom does not exclude authority, then, but requires it. What pedagogy insists upon under the name of freedom is simply that the teacher shall utilise the deeper currents of life so as to help the child from within rather than in any merely external fashion. The deeper currents, as well as the superficial ones, will manifest themselves in spontaneous interests which it is the duty of the teacher to seize upon. Artificial leverage is to be shunned. Whatsoever is done for the child must include a spontaneous expression of the child. When, for example, restraint must be used, it should be so applied as promptly to transform itself into self-restraint.

Here, once more, modern education prepares the way for religion; for religion is itself a proclamation of liberty. Its promise is to release us from bondage to sins and fears and the pettiness of our merely individual desires. It releases us from the sense of being

oppressed by the bigness of the world, and makes us realise that all things are ours, whether things present or things to come, or life or death. But it grants us this liberty only through self-surrender, only through that losing of *our* life whereby we gain *life*. In other words, religion assumes that her commands are also the commands of our own deepest self. It is thus that the obedience that we render to her is our highest freedom. Education and religion are thus at one in teaching us freedom through obedience.

53. And Trains the Individual for Society.

Modern education is likewise working with religion for the adjustment of the individual to society. The demand that every child shall have opportunity for education recognises the ultimate worth of the person. It is in direct line with Christianity, which looks down through wealth, position, nationality, social circumstance, to the individual heart. On the other hand, both education and religion recognise right relations to one's fellows as a necessary part of true life. Christianity sets before us the ideal of a divine society in which each citizen loves all the others as he loves himself. Something like this is coming to be recognised as the end of

education. No longer is it possible to look upon knowledge, power, intellectual and æsthetic culture, or anything else that is merely individual, as the aim of the school. The school is to make men, and strong men; but men strong in regard for one another, strong in their loyalty to law, strong in the spirit of co-operation.

54. Thus the Basis of Modern Education is Christian;

These are the essential characteristics of modern educational philosophy. Every one of them is not only reconcilable with religion, but actually included within the Christian view of life. We may therefore say that *the modern educational movement as a whole has consisted in the working out of certain pedagogical aspects of Christian belief.* It has by no means appreciated all the wealth of educational principle that is contained in Christianity, nor has it always kept itself free from un-Christian tendencies of the times. Educators have often been unconscious of their indebtedness to religion; now and then one of them has been hostile to the church. Doubtless, too, the administration of education has improved less rapidly than educational theory. Yet, for all that, the educational movement of modern

times has never been really independent of religion. It has builded better than it knew, for its inspiration has come from the highest source. As far as it goes, the school is essentially a creation of the religious spirit, and its work is essentially religious and Christian.

55. And its Methods are Adapted to Education in Religion.

It follows that the entire body of modern educational principle is adapted to the specific work of training in religion. The spirit of modern education was received from religion, and now, enriched by new knowledge and wrought into a system, it returns to its source to become the basis of a reform in the educational methods of the church itself. The contribution of modern education to religion, then, is a suitable form and method for religious education. Thus, by another route, we reach once more the insight that the essential characteristic of such education is not its method, but rather its recognition of the whole personality of the child, the whole content of civilisation, and the whole ideal of human life.

56. The Nature of Method.

Now at last we are ready for a more extended exposition of the chief principles that underlie

sound method. Methods are no longer to be thought of as mere catches or devices for holding the pupil's interest while we pour ideas into his passive or neutral mind. Ingenuity is, of course, of real value to a teacher, for the teaching process can never be a merely mechanical cutting of cloth according to a pattern. But ingenuity should be in the service of insight. In the absence of educational principles, mere devices soon degenerate into vices. Sound methods grow directly out of the inmost nature of the child and of the world in which he is to realise himself. They are simply expressions of the nature of reality; they are the laws of the child's self-realisation making themselves effective through us who teach.

CHAPTER VII

EDUCATION AS DEVELOPMENT OF LIVING BEINGS

57. The Mechanical, the Vital, and the Personal. Our definition of education says that it is an effort to assist development. It consists in exercising influence upon a living being. Now, the effect of any influence depends not merely upon the source, direction, and intent of it, but also upon the kind of object upon which it is directed. We influence mere things through pushes and pulls, but a vital process cannot be controlled in quite the same way. In education we have to do with life, not with mere things. We can build a house by laying one brick upon another, but we can increase the weight of a living organism only by feeding. We can bring an organism to maturity only as an inner principle of growth makes use of the conditions which we provide. Whatever be the ultimate nature of vital processes, this practical difference between them and mechanical processes has always to be observed. A living thing grows only by assimilating food. Education, then, because it has to do with the

growth of living beings, cannot be any mere mechanical compulsion, any mere moulding of material, any mere heaping up or storing of anything whatever. Its type must be feeding, not pushing and pulling, not mere adding and subtracting. It succeeds only as external material is transformed into living tissue, and this act of transforming is performed by the organism itself. Education is not a mechanical but a vital process.

Further, it is not only vital, but also personal. To be a person is not merely to act from a law that is within, and to impose this law upon external material; it is also to take possession of the law, to be a lawgiver to one's self, and so to have self-knowledge and exercise self-control. A mere thing has no self; a plant or animal has no self; for they never take possession of themselves, and their acts are never their own in this deep sense, but rather processes wrought upon or through rather than by them. Now, education seeks to influence action that is already self-action, or in process of becoming such. It is a relation between persons. Reserving for the next chapter an analysis of the personal aspect of development, let us see what is involved in the organic or vital aspect thereof.

58. The Psycho-Physical Organism. A human being is neither a lump of matter, nor a ghost, nor one of these plus the other. Man is neither a body that feels and thinks, nor yet a soul that merely uses the body as a dwelling place or as a tool. Pythagoras and Plato looked upon the body as a prison of the soul, and many Christian writers followed their example. Their view has a partial, but only partial, justification. Incitements to sin and vice arise largely out of what is called animal impulse and instinct, and in many other ways the body appears as an obstacle to the soul. Apparently it is the body that grows weary and demands sleep, that grows hungry and demands food, that contracts disease, that holds us bound to place and circumstance. Certainly it is true that bodily conditions represent to us our mental limitations, and that the attainment of good character consists in no small measure in securing control of the body for moral ends. Yet mind and body are not two utterly foreign powers. The mind does not merely conquer the body. The relation is far more intimate and positive than that. In a sense man is both body and mind; the one life has two aspects. Something like this thought appears

to have been in Paul's mind when, in his discussion of the resurrection, he attributed bodily life to us even in the future world.[1] So far is the body from being a prison, or a residence, or a mere tool, that for the practical purposes of education we are obliged to look upon the physical life and the mental life as one life.[2] In psychology this relation bears the name of the co-ordination or parallelism of mind and brain. All mental activity is accompanied by brain activity; the attributes of the human mind appear in connection with a human brain, and there only; maturity of mental life must wait for maturity of body; mental health and disease have as their reverse side corresponding brain states. Even this is only the beginning of the story. We shall see in the sequel not only that the conditions of bodily growth are also conditions of mental development, but also that the specific training of character takes place partly in and through specific training of the body.[3]

[1] I Cor. 15, 35-49.

[2] Our purpose at this point is simply to secure a practical working view of the facts. The metaphysical problem has been touched upon in Chapter III, § 26.

[3] A recent writer has shown that many character-defects have a little-suspected physiological ground. Thus, a boy who indulges in 'foul' playing in basket-ball employs this underhand means very likely because he is not physically capable of winning, or of doing his part toward winning, in the normal manner. His physical

59. How the Child Gives Laws for Education. From the vital aspect of education it follows that educational laws do not originate altogether with the teacher and merely find their application in the child; in large part they originate in the child and find their point of application in the teacher. In a true sense, the child gives laws, and the teacher obeys. As a gardener is governed by the vital laws of the rose bush or cherry tree that he would cultivate, so it is with the teacher. As far as the child's body is concerned, this principle is obvious, but how few of us realise its application to the child's mind! The child or the youth perceives, feels, and thinks in his own way, and that way is different from ours. His mental development depends upon his having mental food appropriate to these mental traits. The educator's duty is to find out what kind of food is appropriate, and, having provided it, to rely upon the internal processes of assimilation to do the rest. This implies effort to discover how each thing in the child's life appears from the

vitality is likely to be found below the normal.—See article by Elias G. Brown in Boyhood, 1903: "Curable Physical Defects," etc.—There is, in fact, scarcely a defect of disposition or of habitual will in a child or youth concerning which it is not wise to ask how far, if at all, physical conditions contribute to it.

child's own standpoint; it implies, also, imagination and sympathy, which alone make it possible for an adult to enter into child life in any living way.

What self-control and self-restraint does not this require! How easy it is to assume that what is obvious to us ought to be obvious to the young also; how laborious to ask ourselves each time how it seems from their point of view. How easy it seems for our strength to compel weak childhood to adapt itself to us and to things as they appear to us. Yet in reality we can no more compel a child's mind than we can compel his digestion. Within limits, to be sure, we can control both, but wholesome control in either case consists in providing appropriate food and other conditions. It consists in our obeying rather than compelling. Even when a child outwardly conforms to us; when lips repeat what we wish to hear; when the child is sincere in his utterances, there may be mental indigestion and mal-assimilation. By and by, when some catastrophe to faith or character occurs, we wonder how it is that a person who has enjoyed such a good bringing up can go so far astray. The root of the matter is that, from the beginning, pressure has taken the

place of food, and the resulting conformity has been mistaken for growth. In other cases we are puzzled to behold good character blossoming in a bed of weeds. The child's training has been neglected, yet he turns out well. In such cases, if we could see all the conditions, we should generally discover that, in some way, the child had actually had access to appropriate food.[1]

60. The Child is not a Diminutive Adult, but Qualitatively Different.

A difference between child life and adult life has always been recognised, of course. But the points of difference have not generally been understood. Our first thought is that the child is simply small and weak, that the difference between him and a grown person is merely quantitative. But this is not true of either mind or body. The adult body is not only larger and stronger; it has also functions that are altogether absent in the child. So it is with the mind. There is not only a difference in range of experience and power of inference, but also in emotional color, in felt values, in personal meaning in things and ideas. An adult and a child who

[1] Yet we must never assume that circumstances alone determine character. See the next chapter, especially § 67.

are placed in the same situation do not necessarily experience it *as* the same, any more than an artist and a plowman feel a given landscape in the same way. A subjective principle enters into the interpretation in every case, and childhood and youth at their various stages have characteristic modes of interpretation. The language of religion and morals does not mean just the same in the mouth of a child as in that of an adult. A given act, also, that indicates a certain mental condition in adult life may be performed by a child from an entirely different internal impulse. Some of the evidence for this proposition will be given as we proceed, but all child study proves it. The child lives in his own world, and, though he may be truly religious, he will be so in his own way. He should not be expected to reproduce the religion of his elders, even in diminutive form.

61. Development is More than Mere Growth.

Another way of stating this important difference between the child and the adult is this: The child develops, and development is more than mere growth. Growth signifies increase in size or strength, while development includes the further notion of qualitative change. The normal progress of

a child is not movement up an inclined plane; there is not simply more and more of the same thing. We have not simply to provide a certain kind of food in larger and larger quantities. The problem of education is vastly more complicated than that. The diet of the mind, as well as that of the body, has to be changed from time to time. The practical outcome is that we must begin to observe times and seasons in child development. We must know when to change from one kind of food to another. The resulting conception is that of a series of stages which have much in common, but each of which makes its own demands and its own contributions to the child's progress.

62. Education is More than Mere Instruction.

Development, rather than instruction, is therefore the central idea in education. Instruction has reference to the intellect, or function of knowing, while education has reference to the whole living being. Moreover, instruction is not necessarily educative at all; for it may issue in increase of knowledge without any increase of the self. Instruction is truly educative only when it contributes to self development, only when it enters into vital and nutritive connection with the child's

life from stage to stage, only when the knowledge that it conveys ceases to be an external possession and becomes, so to speak, flesh of one's flesh. The best thing that can happen to any child is to have the means of living his own life completely at each stage. That is the best preparation for the future, and nothing, absolutely nothing, is gained by attaching information to the outside of his life. Of course, a truth may have lower and higher aspects; it may even be adapted to all stages of development; and in general such truths are the most educative of all. Yet the higher aspects must await the coming of the child. To unfold them too early is to make them external and to run the risk that this external look of them will exclude all further consideration, even at the appropriate age.

63. Adaptation is More than Mere Simplification.

These remarks have immediate application to religious education. For our ancient and inveterate habit has been, first, to regard the child as simply a diminutive adult; second, to identify religious instruction with religious education; and, third, to assume that the mere simplification of such instruction constitutes adequate adaptation. For adults there has been a longer catechism, and for

children the same catechism abbreviated. Adaptation to childhood has been, in fact, largely verbal, as though the child could really take in a system of theology if only the words and sentences were short and simple. That this is no exaggeration of the practically universal attitude of only a few years ago could easily be proved from printed matter intended for use with children. Connected with this misunderstanding of the child was a misunderstanding of the adult also, for the assumption was made that the graces of the Christian life are in general products of a knowledge of Christian doctrines. Undoubtedly a completed character is one in which the truth is consciously realised in conduct. But this rational element is certainly not the most prominent factor even with adults, much less with children. Other elements of character appear first, such as right feeling, aspiration, habit. These things grow through processes that are unconscious to the child, and often to parents and teachers. Unconscious imitation and unreasoned adoption of prevailing standards are far more influential than any possible teaching of doctrine.

Adaptation to the child, therefore, does not consist chiefly in the simplification of lan-

guage or even of ideas. It does not consist chiefly in any scheme of instruction whatever. It implies, first of all, that the whole environment of the child be attended to. His education, for weal or for woe, goes forward through everything with which he comes into contact. Food, sanitary conditions, contact with nature, with books, with newspapers, with pictures, the tone of the family life, the principles that actually control the conduct of those about him—all these must be included in any broad scheme of adaptation. Then will be added adaptation in respect to instruction. This will include, in addition to simplification, the adjustment of the subject-matter itself to the various stages of development, and the adjustment of method to the characteristic mental standpoint at each stage.

64. Spontaneous Interests as Clue and Leverage. What, then, is the clue to the actual state of the child's mind? In general, his spontaneous interests. Not all his interests, for it is possible to work up artificial ones. By means of rewards and punishments, by appeals to vanity, emulation or selfishness, by stimulation of various kinds, even the stimulus of love for a teacher, the child may be made eagerly to run in a road other than

that of normal development. The mere fact that a child is interested in a study does not prove that the study is wholesome for him or that the method is sound. The interest may be a destroying fever, or, if not positively deleterious, it may over-develop the mind in one direction while essential powers are going to decay. What the child's nature actually calls for at any stage can be discovered only by noting what he spontaneously does in the presence of abundant material for self-expression. The child is essentially active in both body and mind. Watch him when he has perfect freedom, and you shall discover that work, both mental and physical, is done with enjoyment. Through such work comes power, development, education. Here the child reveals himself, and here parent and teacher find the true educational leverage. They have the task of providing truly educative material in which the pupil's interest will be spontaneous, not forced or over-stimulated.

Here is a boy who insists upon taking the family clock to pieces in order to see how it keeps time. This spontaneous interest may be treated in either of three ways: It may be suppressed, or it may be indulged without guidance, or it may be guided toward an

educational end. To suppress it is to cause a wholesome intellectual impulse to wither. To indulge it without guidance leads to destructiveness and sensationalism—things will be taken to pieces for the sake of the immediate impression. But through wise feeding of this interest the boy may attain not only to knowledge of mechanical principles and devices, but also to habits of observation and sound induction.

Note, similarly, the restless hands of the boys in yonder Sunday-school class. Here is a sign that occupation should be provided for hands as well as brain, and that body and mind should work together in the learning of the day's lesson.

Here is a child who calls for stories, stories, without end. Of what possible use would it be to give such a child instruction in a doctrinal catechism? Let the spontaneous interest be fed, yet not for the sake of quieting the child. For the content of the story educates. Imagination, feeling, moral and spiritual aspiration can be called out by simply bringing appropriate images before the mind in the story form.

When a boy reaches the age that calls for "blood and thunder" stories, what shall be

done? Shall we condemn his taste because we ourselves have outgrown it? Shall we try to suppress such reading? That would give incentive for the clandestine reading that has helped to ruin many a boy. Secret disobedience is the natural result of trying to suppress a spontaneous interest. And even if our negative measures succeed, what do we accomplish? We simply take something of the spirit, the freshness, the initiative out of the boy; he is in the way of becoming namby-pamby. The only sound method is to supply the demand by providing wholesome tales of adventure and heroism.[1]

65. Securing and Holding Attention. The problem of securing and holding attention has bothered teachers always and everywhere. One reason therefor is that the relation of attention to interest has been only imperfectly understood. On this point there are two extremes to be avoided. One is the old notion of compelling attention by creating artificial interests, whether by means of rewards and punishments, or by means of emulation or other kinds of artificial stimula-

[1] At the same time, we should remember that an interest that appears to be spontaneous may be a product of earlier training or of earlier neglect. See Introduction to Irving King: The Psychology of Child-Development (Chicago, 1903).

tion. The other extreme consists in relying so completely upon spontaneous, pleasure-giving interests as not to produce the absolutely essential habit of giving attention to disagreeable things. If we adopt the first extreme, the artificiality of the incentives upon which we rely is likely to be attributed by the pupil to the subject-matter of instruction. But if we adopt the second extreme, our pupils will fail to learn the lesson of doing duty as good soldiers, whether it is agreeable or not.

The child must be trained, then, to attend to unattractive things, yet not as a slave under compulsion, but through an inner, personal interest in them. This is to say that the range and depth of his interests must be increased. The entering wedge is the present, spontaneous interest, whatever it may be. This already has the attention. The next move is to feed this interest with such material as enlarges and guides it, and so transfers attention to new matter which at first perhaps is not felt to be interesting. Interest in things present can be extended to things of the same class in the past. From picture to story, from story to biography, from biography to history; from a battle as an outward event to the issue involved, and finally

to political or ethical principles; from our national heroes to the heroes of the Bible and of Christian history—these will represent the principle of extending interests and so extending attention. In general, attention should be secured and held through the intrinsic value which the child feels to be present in the subject-matter of instruction. This does not exclude such extrinsic incitements as arise naturally through group activities, but it warns us against detaching instruction from the immediate, spontaneous interest. On the basis of intrinsic interest the teacher can secure the hardest work, work that even approximates the hardships that children willingly go through in carrying on their sports or other self-initiated enterprises. Furthermore, self-imposed hard work, if the subject-matter be worthy and of sufficient breadth and depth, is the most educative. For in later life the real test of our character will be whether we will impose upon ourselves tasks that we might escape, whether we will *take* an interest in that which is worthy of our interest.[1]

[1] On the relation of spontaneous to acquired interests, see William James: Talks to Teachers on Psychology (New York, 1899). On the necessity of starting all instruction at the child's level and upon the ground of an already existing interest, see Patterson DuBois: The Point of Contact in Teaching (New York, 1901).

66. Apperception or Mental Assimilation. This principle of building from within outward must be pursued a step further. A spontaneous interest means that the mind is actively seeking its food. Now, just as physical food, in order to fulfil its end, must be not only eaten but also assimilated, so instruction must be mentally assimilated before it can build up the mind.[1] The technical name for mental assimilation is apperception. The fact is as simple as the name is clumsy. The essential fact is that we understand a new idea by means of ideas we already have. A little boy who had learned to call a dog "bow-wow," gave the same name to cats, sheep, and other small animals. When the Thanksgiving turkey appeared upon the table, "Bow-wow" was his remark. Similarly cows and other large animals were called "ossy" (horse). This extension of old names to new objects is an outward sign that new objects are being grouped into the classes already recognised. The new is thus being assimilated by means of the old. In the days before the Chicago River had been purified by means of the drainage canal, a little girl was heard to

[1] To this physical simile, Patterson DuBois has added several others, as nurture by atmosphere, by light, and by exercise.—The Natural Way in Moral Training (New York, 1903).

remark to a companion, "I hate rivers, don't you?" "Why?" said the other. "Because they smell so!" was the reply. This little girl was interpreting her instruction in geography by means of her own experiences.

This process is a universal one. We see the new through the old, the distant through the near; we understand things that we have not experienced by imaging them under the form of those that we have experienced. We grasp the idea of God's love through our experience as children and parents, or as wives and husbands, and the highest conception of divinity that we can form is that which we receive through contemplation of a complete human life. On the other hand, each new experience or idea, in the act of being interpreted by means of an old one, modifies it. After the little boy had called the Thanksgiving turkey "bow-wow," this name meant more to him than before, and the object, dog, had new and wider relationships. The great fact of apperception, then, broadly stated, is that the old idea interprets the new one, but is modified by it.

The applications of this principle to education are perfectly direct. *First,* the success of any educational effort depends at every

stage upon the extent and depth of the child's past experience not less than upon the new material that is presented. Hence the value of large and varied contact with nature, of handling things, of using tools, of engaging all the senses and all the active powers. *Second,* perceiving anything is more than merely seeing it, and learning a truth is more than committing to memory the formula thereof, even though the meaning of every word in the formula be understood. The ability to define and formulate, or even to give correct answers to searching questions does not measure one's actual acquisitions. The important question always is this: What does this mean to the child in terms of his own experience? *Third,* it follows that the teacher must give at least as much attention to what is already in the child's mind as to the new ideas that are to be presented. The new idea cannot be handed over, or fired into the waiting mind. It can only be attached to some idea already there, and if it is not so attached it is not really acquired. One of the great undertakings of the child-study movement is to discover what is the stock of ideas of children at various ages. Such a stock of ideas reveals "the point of contact" with the

child's actual experience, and knowledge of it enables the teacher to effect the junction or rather fusion of the new and the old through the child's own spontaneous interest. Many applications of this principle to religious and moral instruction lie upon the surface. Others will be unfolded as we proceed.

CHAPTER VIII

EDUCATION AS DEVELOPMENT OF PERSONS

67. What is it to be a Person?

We have said that the child is not merely an organism, physical and mental, but also a person. What is it to be a person? Without being too formal or technical, we may answer that personality implies self-knowledge and self-control, or, more definitely, the ability to think one's self in relation to one's world, set ends before one's self as desirable, and freely choose them as one's own. Now, education is intended to assist the child to realise himself as a person. Here our figure of development through feeding ceases to be adequate. For, whereas digestion and assimilation are wrought within us rather than by us, we are persons only through acts of self-discrimination, self-criticism, and choice that are strictly our own. There is a sense in which personality or selfhood may be said to be self-attained rather than bestowed. From within are the issues of life. Of course we are not self-originating but created, yet the deepest mystery of creation lies just in the fact that we

are at once dependent creatures and yet free persons, that we are bestowed upon ourselves and yet have to attain to ourselves. At the beginning of life we are free persons only in a potential sense. We are not in possession of ourselves, but we are possessed by impressions and impulses. In a very complete sense we are as yet creatures of circumstances. Only through a long and slow process of education does anyone attain to his own self, but in proportion as he does attain thereunto he becomes free. He is no longer a mere mental mechanism moved by blind impulse, but in some measure he uses the mechanism of his own mind for self-chosen ends. He is no longer a mere creature of circumstances; he does not merely adjust himself to his environment, but rather he adjusts his environment to his own ends. What a circumstance shall be to a person depends upon what the person chooses to make of it.[1] In view of all this we may well modify our earlier definitions of education by making it to be an effort to assist immature persons to realise themselves and their destiny as persons.

[1] Mackenzie well says that what a circumstance is to us, and so what are to be reckoned circumstances, depends upon our character. The same external or internal fact is one thing to one man, another to another.—J. S. Mackenzie: Manual of Ethics (London, 1899), pages 85 ff.

68. Self-Realisation Requires Self-Expression. Education is to assist self-realisation. This implies, first, that the pupil is to be active, not passive. It implies, in the second place, not only activity, or the exercise of functions, but also self-originating activity. In a sense the only education possible for a person is self-education. This is not quite the same as training. Training includes the formation of habit and increase of power or accuracy through practice; education includes all this and in addition the securing possession of one's self or free self-realisation. A dog or a horse can be trained, but only persons can be educated. It follows, in the third place, that true education must develop individuality. Its products cannot be machine-made and uniform. It is true, as Jesus tells us, that we can save our life only by self-sacrifice for society, but there must first be a self before there can be self-sacrifice. The self-sacrifice that Jesus had in mind is not dull conformity or obliteration of individuality, but the active contribution to society of something that is worth while. The more distinctive the contribution, the more does it enrich the life of society. The social end of education is therefore not hindered but promoted through the

development of strong individuality in pupils.[1] Summing up these implicates, we may say that the education of persons must assist their self-realisation, that self-realisation requires self-expression, and that this includes activity, initiative or freedom, and individuality.

69. "No Impression without Expression."

The necessity for activity on the part of the pupil might have been shown in the last chapter, where we were dealing with the mind simply as an organism. For growth, as everyone knows, comes through exercise. But this truth attains vastly deeper meaning through its connection with the principle of personal self-realisation. With the thought of personality in the background we now proceed to examine the general relation of activity to mental development. The necessity of pupil-activity in education has attained crystalline expression in two maxims or mottoes: "No impression without expression," and "Learn by doing." The first of these maxims means that everything received by the pupil from teacher or text-book must

[1] For a discussion of the social aspect of religious education, see Chapter XXII.

be expressed by the pupil before it can become a vital possession. We do not really learn anything until we express it in word or act. We do not first learn it and then express it, but the expression is itself a part of the process of acquisition. Impression without expression leaves the mind at best in a state of apparent but unreal illumination. Anyone can observe this in himself. How often do we fancy that we have grasped a subject, only to find the merest ghosts of ideas in our mind when we try to *tell* what we suppose we know or believe. How many times, too, have we seen our subject develop and grow clear in the *act* of talking or writing about it. How much more so is it with children, whose resources are so much less than ours. Impression must pass promptly over into expression, or become powerless and meaningless. The very little child must tell the story in his own words, or act it out; older children must recite the lesson, or write a composition, or draw a map or picture, or work out a problem, or devise a dramatic representation. Such modes of expression are not over and above the work of instruction, but an essential part of it.

70. An Illustration. A teacher in a public school was instructing her pupils in the history of our country. The lesson for the day was the landing of the Pilgrims at Plymouth. The story was first told, and then the teacher said, "Would you like to play this story?" The children assented, and a leader, a little girl, was appointed. She promptly called out other children and assigned them their parts, and without hint or guidance from any source she devised and the children enacted the following scene: The Mayflower was represented by children arranged in two lines like those of a ship's sides. At bow and at stern a child held a flag. The Pilgrims were represented by the other children, who were first enclosed within the lines just referred to, and later walked ashore with due gravity. The value of such an exercise is manifold. It makes the story vivid to the pupil, gives it reality, fixes it in the memory, and—what is at least equally important—develops initiative and individuality.

71. "Learn by Doing." We shall see, after a while, how the motto, "No impression without expression," is being applied in Sunday-school instruction. But first we must unfold the general principle a little

further. "Learn by doing" advances us another step. This maxim means that an idea is best acquired by doing something in which the idea is used. Children, as everybody knows, like to do things. Now, the modern teacher takes advantage of this fact by leading the child to do things in which there arises need for measurement (which involves arithmetic), language (reading and writing), geographical and historical knowledge, etc. The most advanced experiment in this direction is that of Professor John Dewey, who has organised a school in which the child is to be led by this method from the earliest kindergarten age to his entrance to college.[1] One purpose of this school is to continue the natural education that is begun in the family by the contact of the child with life in the concrete. The pupil accordingly engages in three domestic occupations that are fundamental to human well-being—the preparation of food (cooking), of clothing (spinning and weaving), and of shelter (carpentry, etc.). This work introduces him at once to nature, and he acquires some of the rudiments of natural and physical science. Since it requires measurement, symbols, and records, he is led to

[1] See John Dewey: The School and Society (Chicago, 1900).

feel the need of arithmetic, reading and writing, and he studies them in response to his own spontaneous interest, and for the sake of their immediate usableness. The simpler forms of these three occupations are first undertaken, then the more complex. As this sequence reproduces the order of the development of civilisation, the pupil becomes interested in history; he lives it through, to some extent, in miniature. At every step his inventive or creative power is given scope, whether in practical or artistic form. At every step, too, the work is co-operative, and therefore educative of the social feelings. The bearing of this remarkable experiment is complex, yet certain principles stand out clearly. For one thing, the child is dealing with real life, so that the ordinary artificial isolation of the school from the home and from the world's work is avoided. Then, always appealing to the pupil's spontaneous interest, the school arranges the material and the occupations so that the resulting reactions adjust the individual to his fellows, and to the knowledge, the arts, and the industries by which society lives. The point for our especial attention, however, is the radical way in which the principle of learning by doing is applied. Just as

the race has come by its knowledge primarily through doing the things necessary for preserving life and attaining life's chosen ends, so the child is to be instructed by doing the things in which he, too, is really interested.

72. The Sensori-Motor Arc. The necessity for education through the pupil's activity is grounded in our nervous and mental structure. Looked at broadly, the work of mind consists in transforming impressions into acts. The nervous mechanism involved in this process is technically described as the "sensori-motor arc." The chief parts of our nervous system are three: sensory nerves, which conduct sense-stimulus to the brain; the brain itself, which serves as a sort of central telephone exchange for putting one part of the organism into touch with other parts; and the motor nerves, which conduct the stimulus of motion to the muscles and cause them to contract. Similarly, our typical conscious states are first, impressions of sense; second, our thoughts and emotions; and, third, our volitions and impulses to action. At first sight we fancy that these three come in serial order, first impression, then thought, then action; but this is only half the truth. For, while thought may be deliberate, and action

may be postponed to await the conclusion of reflection, nevertheless no one of these processes ever takes place entirely by itself. A complete mental state involves all three aspects of mind. With every impression there goes at least a nascent act. At the very least there are changes in the circulation and the breathing, and even our voluntary muscles contract and relax in greater or less degree with the changing shades of mental impression. Anyone can easily prove this to himself by occasionally taking note of the state of the physical organism when the mind appears to be merely receiving impressions, as in listening to a story, looking at a landscape, etc. The point of all this, as far as education is concerned, is that a mental state is never complete until it has adequate expression, or until act balances impression. Whatever clogs the active or expressive channels clogs the whole flow of mental energy. The result of inadequate expression is unclearness, misunderstanding, forgetfulness, or possibly a superficial conceit of knowledge.

73. Neglect of Expression in Religious Training.

This principle holds for adults as well as for children, and neglect of it accounts for many a failure,

complete or partial, in religious work. Preaching, for example, is often weak, in spite of both intelligence and earnestness, because it fails to reveal a direct way for the hearers actively to apply the truth they hear. An effective sermon is not necessarily the same as an affecting one. The pew must talk and act before the impression made by the pulpit can be a really vital matter, and the talking and acting, let it be remembered, are not mere consequences of having the truth, but also a part of the process of getting hold of it. "If any man wills to do . . . he shall know." If this be true of church work with adults, how much more does it apply to work with children? Adults have many modes of self-expression, some of which are indirect, and many of which can be postponed to a greater or less extent. But a child must express himself at once and directly, or the impression fades beyond effective recovery.

In many cases church methods with the young are very little more than a weakened form of preaching. They ignore the necessity of active expression. This is one of the reasons why biblical facts and spiritual truths remain so external to many pupils of the Sunday school. Biblical history that is gone over and

over in the class is forgotten, and the child reaches maturity shockingly ignorant of the simplest facts. One ignorant saint who puts the Bible to daily use, and so expresses his impressions, learns more of the Scriptures in a year than many a bright Sunday-school pupil learns in a double seven year cycle. The same principle applies to the "applications" or "lessons" to be gathered from the biblical material. Many teachers fancy that their most important duty is to tell the class just what moral or spiritual lesson can be learned from the passage under consideration. But if a teacher stops here he is likely to do more harm than good. A religious impression that does not secure expression is worse than no impression at all. For it remains external, it seems unreal, and the repetition of such religious impressions leads finally to a habit of regarding religion itself as external and unrelated to one's real life.

74. Not only Activity, but Also Free Self-Activity.

Let us now see the bearing of all this upon personality, an idea which for the moment has been kept in the background. We have seen that the child should express whatever he is set to learn, and that this expression takes place most nor-

mally when the facts or truths to be mastered occur to him as essential parts of some active work in which he is spontaneously interested. A third and deeper aspect of the case is that the pupil here takes the initiative and in the outcome expresses not merely the fact or truth that he is learning, but also *himself*. Pestalozzi laid the stress upon activity, but Froebel upon self-activity.[1] That is, the child enters upon a given educational activity because of his own interest in that activity. In a sense, he freely initiates and carries forward his own education. While the teacher chooses for him by providing certain kinds of material for self-expression rather than others, the child also chooses for himself because he is interested in that material. His reactions upon it constitute his own free self-expression. He not merely learns something, he also progressively discovers himself. If it were possible for him to put this aspect of his experience into words, he might say: "I discover that, to live my very own life, I must say 'I am,' not 'I is'; that I must be able to know how much one-third of one-half is; that I must know the boundaries of my town, my county, my state; that I must realise where my food

[1] J. L. Hughes: Froebel's Educational Laws for all Teachers (New York, 1899), Chapters IX and X.

comes from, how my ancestors attained civilised life and conquered their liberty. All these things belong to me, and I should be less myself without them."

75. Freedom in Education. This is the great principle of freedom in education. The child is not to be forced into any prearranged mold. He is not merely to imitate. He is not merely to assimilate food. He is rather to attain to selfhood by a series of spontaneously initiated activities that lead to a progressive series of self-discoveries. The movement for freedom in education is practically parallel with the modern movement for popular government. The two reforms are, in fact, parts of one effort of the human spirit. When the movement for American independence and for popular government in France was organising itself, the pedagogical reform was also setting in. The century of our political liberty is also the century in which the child has been emancipated from repressive school methods. Many men now living have witnessed a large part of this peaceful revolution. They can recall a time when both the instruction and the discipline in the ordinary school were full of restraint and compulsion intended to mold the child to the teacher's

ideas. In the well managed school of to-day, if any child does not learn, if he is restless or refractory, the teacher, instead of concocting schemes for more effective compulsion, asks himself wherein he has failed to understand the child and adapt the school work to him.

The kindergarten has been not only the most complete expression of this idea, but also the leader of all other branches of general education. It has stood as protector of the joyous spontaneity of childhood. It has steadily asserted that when the child comes into the schoolroom he should not be expected to lay aside the freedom of his home life and his plays. He should continue freely to express himself, and the school should find its mission in providing means for fuller and richer and freer self-expression. From the kindergarten this idea has spread upward through the whole school organism even to the college. The elective system of studies has been adopted by the colleges and is being adopted by the high schools largely in response to this principle. School discipline has become largely a matter of student self-government. As a consequence, school work has become more joyous and discipline easier.

Now, joy in work leads to harder work and

larger results. Two or three generations ago most teachers would probably have denied the proposition that pupils like hard work. To-day thoughtful teachers would make a distinction: children and youths like hard work that is self-expressive, but they still dislike the task that has no personal meaning for them. Children are not naturally lazy. Quite the contrary. For behold the wealth of physical and mental energy that they put into games and the solving of puzzles. It is utterly natural for the young to work hard, and to gain thereby physical and mental ruggedness, vigor, power of application. Every healthy child or youth is a storage battery of power that merely waits for opportunity to discharge itself. Any pupil who is not habitually attentive and interested should be assumed to be either defective in body or mind, or else suffering the results of defective method.

76. Interest of Religion and Morals in this Principle.

The interest of religion and morals in the principle of freedom in education is greater, if possible, than that of so-called secular education. For religion and morals have primary reference to the free personality as such. Their aim is to induce men freely to choose the good, nay,

they aim even to make men like the good and find their freedom and self-realisation therein. Religious and moral education, accordingly, cannot be anything less than the progressive attainment of freedom through the exercise of freedom; and its method can be nothing less than placing the child in a series of such concrete situations as shall reveal him to himself as really interested in the good and self-enlisted on its side. This involves growing knowledge of good and evil, a developing spiritual appreciation, and training of the will. It is not instruction alone; it is not habit alone; it is not merely instruction plus habit; it is also the personal sense of reality, of discovering one's very own life. This is true not only of the ethical side of religion, but also of the sacred experiences in which the soul realises the presence of God. Here, too, is freedom and the highest joy, and the road thereto is likewise that of free self-expression.

CHAPTER IX

PUNISHMENT AND PLAY

77. Necessary Limits of Freedom. The present chapter will be an attempt to illustrate and apply the principle of free self-expression by reference to the two extremes, play and punishment. The former appears at first sight to correspond most closely to the idea of free self-expression, yet to have little educational value, while the latter appears to contradict the principle of free self-expression, yet to be essential to training of the moral will. We will begin with punishment. This does, indeed, stand for a limitation upon freedom, but upon reflection we perceive that freedom must, in any case, be limited. Every boy, for example, wishes to play with powder and fire-arms. Now, here is a situation in which, in general, freedom cannot be and remain unlimited. For, if the parent does not say "No," the explosives themselves will say it by injuring the boy and curtailing his power. This is a typical case. Unrestrained freedom destroys freedom, and conversely the most complete

freedom is self-limiting. In the case of firearms the most complete freedom is that of an adult who, in view of the nature of explosives, voluntarily restrains or sets rules to himself.

Free self-expression, then, includes self-restraint. Now, the problem with regard to punishment of the young is simply whether punishments inflicted against the will of the child may nevertheless constitute to the child his own self-expression in the way of self-limitation. We know that mere habits can be formed under the influence of prospective or actual chastisement, and that, to this extent, the rod may help to form the character. But, unless in and through the chastisement the child discovers *himself*, the value of the habits thus formed may be seriously doubted. The practical aim must be to make all punishments self-punishments, all restraints self-restraints.

78. Common Mistakes as to Punishment. Children are punished less often and less severely than formerly. This is due in part to increasing emphasis upon the milder aspects of Christianity, in part to the movement for freedom in education, and in part, perhaps, to simple dis-

inclination to take up a problem of so great delicacy. In the main this change in the lot of childhood is probably for the better. Yet no one will deny that chastisement is often inflicted unwisely, or that it is often omitted where it is most needed. There is ground for suspecting that few parents have any clear notion, and fewer still any sound one, of the relation of punishment to character building. Penalties are inflicted for the sake of some slight immediate end, such as quiet in the household, or even as an act of resentment. Punishment is frequently omitted altogether for the sake of avoiding disturbance, or because a parent fears to create a situation that he may not be able to control. It will not be out of place, then, to state a few maxims which grow directly out of the fact that our supreme duty to the young is to assist their development as persons.

That punishment should never be inflicted upon children by an angry person, or because of anger, resentment, or irritation of any kind, is almost self-evident. Whenever it is inflicted it should be as deliberate and well reasoned as an important business contract, and it should be administered as a duty that may not be put aside. Further, it should

have a definite good end in view; it should look to the future, not merely to the past. Whatever be our conceptions of divine punishments or of state punishments, certainly in the case of children mere retaliation, the mere vindication of broken law, and the mere assertion of authority or of abstract justice are out of place. The essential question is, What effect will the proposed treatment of the child have upon his own development? This question cannot be answered without considering the effect upon the spirit as well as the outward conduct. To punish wisely is to punish the inmost self so that life shall issue out of it.

79. Punishment as Self-Expression. Punishment is educative in proportion as the discomfort of it seems to the child to be a genuine expression of what he himself is or does, so that desire awakens to overcome the present self and rise to a higher one. It is not enough to prevent the doing of some things and secure the doing of others; discipline fails unless it helps the child to *desire* to do and to abstain. Correct discipline cultivates the preferences, the standard, the sense of what one really is. In a word, punishment should be the self-expression of

a lower self out of which arises the sense of a higher self. To this end, penalties should be natural rather than artificial, that is, they should be and seem to be direct results of the child's own act rather than impositions of an apparently arbitrary will. Children should not be shielded too much from the painful consequences of foolish conduct. There is educative value in bruises, cuts, burns, and even in scratches and blows from other children. One of the worst situations into which a child can be placed is a home that so shields him from pain that he fails to learn the fact of law, both natural and social, and the correlative fact that self-restraint is essential to the largest freedom.

Punishment in the strict sense—that is, as distinguished from mere consequences that occur under natural law—will have to do chiefly with violations of the conditions of social life. Here is where arbitrariness on the part of parent or teacher is most likely to creep in. Even rules that are really not arbitrary may seem so to the child, and punishment for infringement of them, though it be a true copy of real life, may seem to him artificial, unreasonable, and arbitrary. This is a serious matter. For whatever seems to the

child like mere arbitrariness tends to call forth a response of the same kind; in defence of his own sense of self, he conceals, deceives, and devises unsocial means of self-assertion.

Rules and penalties, then, should not only not be arbitrary; they should not seem to be so. This will involve something in the way of explanation, but more in the way of devising social penalties that the offender shall see to be self-imposed. For example, selfishness and disregard of established order tend to break up plays and games; therefore, in the interest of a game or play, which is the child's own interest, a wilful child must sometimes be denied a desired pastime. Of course no chastisement for the moment seems joyous, but grievous. Temporarily the disciplinarian must oppose the child; yet the nature of the violated rule, the nature of the penalty, and the personal attitude in the administration thereof should all be such that the child quickly realises that his deeper will is in harmony with the hand that chastises. A little boy by his play in the family living room had endangered a lighted lamp. He was repeatedly warned, but the play impulse overcame him, he forgot, and soon the lamp was overturned. Thereupon one of the parents, ex-

plaining to the little boy the dangers of a poor memory, and pointing out that the little boy's own memory needed external help, administered sharp corporeal punishment. It was for the sake of the future, not of the past; it represented a necessary order of things rather than an arbitrary will; it became to the child-consciousness at once an expression of his imperfect self and a means of helping him to realise a higher selfhood.[1]

80. Educational Value of Play. Let us turn now to the extreme opposite of punishment, the unrestrained freedom of play. Alcuin (died 804), who is usually regarded as the father of mediæval education, looked upon play as frivolous and worthy only of being discouraged or suppressed. In this he was followed by various educators. Until comparatively recent times, even those who have not condemned plays and games have nevertheless looked upon them as essentially useless, or at best as a relatively harmless way of occupying children who are too young to be doing anything useful. All this is now reversed. The plays of the young, since they

[1] See Elizabeth Harrison: A Study of Child Nature (Chicago Kindergarten College, 1902), and Herbert Spencer: Education: Intellectual, Moral, and Physical (New York, 1872).

reveal the spontaneous interests, have become a clue to educational problems; and since spontaneous interest has become the leverage of the teacher in the education of the child, the conscious effort of teachers has been to make the work of the schoolroom somewhat like the work of the playground. There is no absolute dividing line between the two kinds of work. Nor is this all. For play itself turns out to be a first-class educational process. The play instinct is nature's way, and so God's way, of deveyoping body, mind and character. Quickness and accuracy of perception; co-ordination of the muscles, which puts the body at the prompt service of the mind; rapidity of thought; accuracy of judgment; promptness of decision; self-control; respect for others; the habit of co-operation; self-sacrifice for the good of a group—all these products of true education are called out in plays and games. Further, the play instinct varies with the different species and with the two sexes, so that its specific forms prepare the individual for his specific functions. The plays of a lamb prepare for the activities of a grazing animal; those of a lion's whelp foretell the pursuit and killing of prey. The plays of a girl look forward to

motherhood; those of a boy to protecting, building, acquiring. In short, play is a part of nature's school.

81. Relation of Play to Religious Education. The relation of play to religious education demands a specific word. Just as the gap between the school and play is being filled up, so the home and the church should now at last awake to the divine significance of the play instinct and make use of it for the purpose of developing the spiritual nature. The opposition between the play spirit and the religious spirit is not real but only fancied; just as that between play and schooling in general. Through our ignorance we have put asunder that which God hath joined together. Here is the secret of much of our lack of power with young people. We teach children to think of their most free and spontaneous activities, their plays, as having no affinity for religion, and then we wonder why religion does not seem more attractive to them as they grow toward maturity! We mask the joy and freedom of religion by our long faces, our perfunctory devotions, our whispers and reticences, and then we find it strange that young people are so inordinately fond of worldly pleasures! As late as the

year 1900 a prominent Sunday-school leader insisted upon keeping up this paralysing distinction. "It is wrong," he said, "to talk about the kindergarten of the Bible school. Wise primary workers are averse to turning any part of the Bible school into a kindergarten because the thought of play should be kept for places other than God's house, and for times other than the Lord's day. The little ones should be taught reverence very early in life." As long as such notions prevail, we should expect children to exclude God from their plays, think of religion as unnatural, and either grow up indifferent to religion or else reserve their reverence for the Lord's day and the Lord's house. Unless we discover the unity of play with education in religion as well as with so-called secular education, we shall never secure control of the whole child or the whole youth for Christ.

82. The Christian Interpretation of Play. The practical problem is, in part, to extend the Christian spirit through all the games and plays of childhood and youth, and the play spirit through the instrumentalities of religious education, so that the whole life shall be lived as in the sight of God and in friendship with Christ. If the thought of

God or of Christ chills the joy of games and plays, that merely proves that we have misinterpreted the divine to children. A child who cannot freely unbend in the presence of his earthly father or an elder brother is a witness against such a father or such a brother. There is imperfectly revealed fatherhood, and imperfectly revealed brotherhood. The fact that we have so represented the Heavenly Father and the great Elder Brother of us all shows how slow of heart we have been, how slightly we have grasped the principle of incarnation. God in Christ means God in childhood as well as in manhood; God in childhood's plays, therefore, as truly as in manhood's labor and worship. In fact, the freedom of play is a normal element of life and a normal attitude toward life for adults as well as children. Bushnell says: "Play is the symbol and interpreter of liberty, that is, Christian liberty. * * * Play wants no motive but play; and so true goodness, when it is ripe in the soul and is become a complete inspiration there, will ask no motive but to be good. Therefore God has purposely set the beginning of the natural life in a mood that foreshadows the last and highest chapter of immortal character." Thus

play becomes " a natural interpreter of what is highest and last in the grand problem of our life itself."[1]

Holding this view of play, we should strive, not to make children like playless adults, but to make adults like playful children. Throughout education the play attitude of mind should be preserved as far as possible. After all, is it not right jolly to learn things, to have an occupation, to do something worth while? Is it not fun to do right? True, there are unavoidable crosses; there is weakness where we would have strength; there is waiting when we wish to act, action when we wish to rest; there are deprivation and sorrow, and always the demand for self-sacrifice. Yet Jesus made no mistake when he called the yoke easy and the burden light, and Paul was right when he called the law of Christ a law of liberty. For children and adults alike Christ is the great emancipator, the great restorer of the play spirit. Through him there is rejoicing, even in tribulation; through him the meanest duty becomes a divine mission; through him the human being for the first time clearly realises that he is a child of God, with a child's prerogatives. Why, then, are

[1] Horace Bushnell: Christian Nurture (New York: Scribners), Part II, Ch. VI, pages 339 f.

we so sober in our daily occupations, so unable to relax into the childlike state of mind? Because we think too meanly of our life; because of our narrow self-consciousness; because the larger self is denied a chance for full utterance. If we would enter into the fulness of life we must become as little children, and we must remain so. Applying this principle to the education of children, we should strive to prevent even the semblance of a break between the playground, the family altar, and the church.

83. Christ as Master of the Playground.

This will necessitate such supervision of children's plays as will make Christ the master of the playground—the master, not the spy or the oppressor; the promoter, not the opponent of play. What a shame it is that he has been represented to children as mere restraint, a mere "don't," a negation, whereas he is come that children may have their own life and that they may have it abundantly. That means play, with its fun, its noise, its contests. The more of Christ there is in play, the more fun there is; for the things that Christ forbids, which center in undue self-love, are the very things that destroy play, while the things that he com-

mands, which center in social or group activities, are the very things that keep play going at its highest. This does not mean that Christ would have goody-goody boys and girls. Boisterousness, struggle, conquest, the taking of risks and the facing of danger—all these are at some time proper and truly Christian. We must always remember that "is" and "is not" are not the only alternatives; there is also "becoming." The essential question is never, Does this child fulfil the law of love? but rather, Is he advancing normally toward a mature realisation and fulfilment of it?

The normal way for children to make this advance is to live out their childish selves in association with one another. They are to live, but they are also to live together. Their contests, even their quarrels, are of value. Quarrels among children are not to be interpreted as signs of a fall from virtue, but rather as thorns with which the child pricks himself in his efforts to pluck the rose of normal social existence. Childhood quarrels provide one with a set of experiences that enable one to avoid quarreling later in life. When grown persons indulge wrath and envy and backbiting and clamoring, they de-

scend from a plane that the child has not yet reached, a plane that his early social experience helps him to reach.

Thus an act which in an adult is bad is not necessarily so in a child. Christ comes to children's quarrels, not to condemn them, but so to illuminate them as to make them self-rebuking and self-annihilating. To suppress them by mere power is to sacrifice development. They are essentially self-destroying, and this is the very lesson that the child learns from them. The same may be said of children's anger. It is a stage of undeveloped life. Anger must be experienced before character can become rugged. He who knows not anger knows not how to fight the wrong. So, also, of childhood greed and self-assertiveness. These impulses, if allowed to grow without check, become in time an evil character. But they should develop into strength of personality, power of resistance, power to do and to win in worthy causes. To make Christ master of the playground, then, means such wise and subtle supervision of play as helps childhood impulses gradually to interpret themselves through their own expression into the Christian philosophy of life.

CHAPTER X

REALITY AND SYMBOL AS MEANS OF EDUCATION

84. The Divine Method of Educating the Race.

In our discussion of apperception and of self-activity we caught a glimpse of some practical applications of a principle, already formulated in Chapter VI, concerning the superior educational value of concrete realities and actual experiences as compared with that of words or other symbols. This principle now demands specific attention. If we ask ourselves by what method the divine education of the race from savagery to civilisation has proceeded, we shall be struck at once with the fact that God seems to have hidden himself behind the visible and tangible environment of human life. The race has escaped from savagery through its own self-activity, namely, through the wrestlings of men with nature and with one another. Thus concrete things and visible persons have been the primary instruments of man's training. Out of the tussle with wild beasts, with the rigors of winter, with hostile tribes, with all the conditions of

physical existence, came quickened faculties, useful customs and instincts, and a stock of experience that was destined to unfold into science, literature, art, and politics.

This is the case with morals and religion as well as with the other elements of civilisation. In neither of these spheres was the race started into life equipped with ready-made ideas or formulas, or with any short-cut method of acquiring them. Moral and religious ideas and feelings gradually unfolded themselves through what seems, from our point of view, like a haphazard, rough and tumble, and very unspiritual struggle to live. Yet the education of the race was actually beginning. Its method was, first the sensible, then the rational; first the concrete, then the abstract; first the experience, then the symbol. This order will be found to hold at every stage of race education. That great body of symbols, the Bible, for example, came gradually into existence as the recorded expression of the growing religious experience of the chosen people. It is not the source of that experience, but a product of it, though each part of the Scriptures, once in existence, entered as a factor into the movement whence it sprung. Yet the mere symbol, of whatever kind it may

be, and however useful in communicating the results of experience, can never quite take the place of the concrete fact. We recognise this principle when we say that preaching, in order to save the world, must be backed up by genuine Christian living. From reality to symbol, then, is a general principle of race education.

85. From Thing to Symbol is the Natural Order of the Mind.

It is also a basic principle in the ducation of each child. Not only do the senses develop in advance of the reflectve powers, so that the first knowledge to be acquired is sense-knowledge, but this order represents a general principle of mental acquisition and growth. Not that all realities are sensible things, but simply that realities, as recognised in some kind of experience, come first, and the name, the formula, the theory comes afterward. A baby in the act of exploring one hand with the other, or handling every possible thing; a child who runs and jumps and climbs and tries to do whatever he sees anyone else doing; a boy who is possessed by an impulse to make bows and arrows, or toy wind mills; a youth who begins to hear the wide world whispering to him of a wider experience; a geologist, break-

ing a fragment from an exposed rock—all these illustrate the same great fact. The baby is laying up a stock of experiences which by and by he will learn to name. The child is learning nature's laws by bumping up against nature. The boy is expanding his insight by using upon things what insight he already has. The youth craves to get at the reality of life, and no mere telling him about life will suffice. In each of these cases the symbol, rule, or theory, when it comes, will have force and vitality in proportion to the felt reality of the experience for which it stands.

86. Significance of the Laboratory and of Manual Training. The contrast between the order of nature and traditional school methods is obvious enough. The traditional school is an institution that undertakes to transfer the contents of a text-book to the memory of the pupil. Yet a text-book is a lifeless, external thing; it is not a god to be bowed down to; it is not even the thing that the child has to learn. What has to be learned is the fact or the truth. The relation of a book to a fact or truth is like that of a window to a landscape. The window isn't the landscape; it doesn't contain the landscape; it is merely an opening through which

we may look for ourselves. Grammar, arithmetic, geography—these are not books, nor are they contained in books, and no pupil is really trained in them who does not resort to the same sources as the book-makers themselves. The newer school-ideals, accordingly, aim to bring the pupil into immediate touch with the very things that the text-book talks about. Hence the rapid spread of laboratories and manual training. By such means the pupil not only secures opportunity for self-activity; he also comes at the symbol through the thing symbolised. He comes to understand a generalisation by actual dealing with some of the particulars upon which it is based. He proves few things, of course, and discovers less, but he becomes acquainted with the methods of discovery and of proof, and he acquires some experience of typical facts and processes. Laboratories and manual training are purposely classed together in this statement. Naturally, yet unfortunately, the public has not discriminated adequately between industrial training and manual training. The one has in view the learning of a trade or art; the other broad general education. Manual training is not even, as its name indicates, a training of the hands alone

or chiefly, but rather a training of the personality through the use of the hands and the mind at the same time.

87. Incomplete Applications of the Principle. The general principle, then, is that the symbol (name, formula, rule, theory) should enter only when the pupil already needs it in order to fix and formulate and generalise something with which he is already at least partially acquainted. This principle is easily misapplied. For example, the proper use of pictures is easily misunderstood. A true picture is, indeed, one degree nearer concreteness than mere words, yet pictures themselves are at best symbols. They, as well as words, have to be interpreted by the child's own experience. "Mother," said a little boy, "don't men ever go to heaven?" "Why do you ask?" replied the mother. "Because," said the little investigator, "none of the angels I have seen pictures of have whiskers!" It would be interesting to know what the gaudily colored pictures used weekly to illustrate the Sunday-school lesson in primary departments really mean to little children, and especially how far they really illustrate the lessons.

Another imperfect application of the

true principle is found in what used to be called "object lessons." For here the object placed before the child is commonly not the thing that is to be studied, but only a symbol for it, and often a very remote symbol, too. In the teaching of morals, physical analogues (a twig for the pliability of childhood, a tree for the fixation of maturity, etc.) may sometimes be a helpful addition to mere words, but at the best they merely improve our symbols. Even when the very object that the child has to study is placed before him, object teaching does not always succeed. When natural history, for example, is taught merely by means of museum specimens, the object, being exhibited out of its natural setting, and with none of the motion and "go" of nature, is never fully real to the pupil. Museum specimens, taken by themselves, tend to become only another kind of symbol. For this reason the pupil is to be taken into the field, where he beholds the life and movement of things, and is drawn out to take part in it himself.

Then comes the need of the symbol as a means of fixing, recalling, communicating what he has done and experienced. History, of course, has to be learned largely through analogues and symbols, yet now and then

there is opportunity to exhibit some object actually connected with an historical event, and always our own institutions stand as monuments of the past. In general, dates, lists of kings, and similar abstract material should be withheld until they acquire meaning from something that already lives in the imagination. The story, historical and geographical pictures, the making of maps and diagrams, or dramatic representations, should come first. Many an adult can recall how dry and fruitless the study of history was until the reading of a biography or an historical romance, a visit to a battle field, the sight of an old flint-lock musket, or some similar event made history suddenly a living and moving reality.

88. Defects of the Catechetical Method. The application of this principle is perhaps more difficult in the teaching of moral and spiritual truth than anywhere else. For where shall the child experience the concrete fact? He can see and touch many of the things with which the state schools deal, but he has no similar sense-experience of God, or of Christ, or of duty. A large part of the task that will be undertaken in Part III consists in attempting to answer this question. Meantime we may well illustrate the prin-

ciple by one or two specific examples drawn from the field of religious education. The most obvious one is the method of catechetics. The cathechetical instruction of the early church was in close relation to reality, for it was used as a means of preparing converts from heathenism for formal admission into the church. The convert already felt the new life as a fact of experience; he then went on through cathechetical study to formulate it and try to understand it. This was catechetics in its original form. The instruction of children by means of fixed questions and answers is an entirely different thing. For now the symbol is separate from the thing symbolised, and an effort is made to fill the child's memory with formulas the meaning of which he cannot know in any vital way. These formulas are expected to become useful by and by. The mind is supposed to be preempted by Christian truth and fortified against the assaults of doubt. But the mind is not really filled with truth. To communicate truth, as distinguished from symbols, implies assimilation of the truth through some experience; it implies a vital, not mechanical, reaction of the mind. Mere mechanical catechising produces various results. Some

pupils merely shed the shower that falls upon them; they repeat the words and then forget them. Others, because the need of self-expression is ignored, feel themselves repressed, and therefore they become cynical or sceptical. Still others, filling their memory with forms of doctrine, assume that they have the truth, and so they become dogmatic or priggish. The very first condition for the success of a catechism is that the pupil should need a formula in which to express and generalise something that is already vital in his experience.[1]

89. Memorising Scripture. The memorising of Scripture is most useful when it obeys the principle, First the reality, then the symbol. Forcing upon the child the memorising of passages that lack the "tang" of reality to him may easily create prejudice against the whole Bible. The only safe plan, and the only one that is truly educative, is to see to it that the passage to be memorised conveys to the child a genuine meaning in which he has an interest of his own. Now, one of the best things about the form in which the Bible pre-

[1] Several recent catechisms seek to conform to pedagogical principles. See those by W. J. Mutch, New Haven, Conn.; those by J. L. Keedy, Lysander, N. Y.; Doremus Scudder's "Our Children for Christ" (Revell); W. E. McLennan's "The Lord's Supper (Eaton & Mains).

sents truth to us is that it is so concrete. It is full of movement, and much of it has imperishable value simply as literary art. It appeals at once to the imagination of a child and the taste of a man. Further, the contents of many parts of the Scriptures grow in meaning as we ourselves grow. Of course we have to wait for maturity before we realise anything like their full depth, but there is abundant reason why we should know them as soon as they can begin to be genuine nutriment. The Twenty-third Psalm has a real and natural application to childhood's interests, but the application grows more and more profound with the moving years until old age beholds itself descending into the valley of deep darkness. The same is true of a large proportion of the Scripture passages that have endeared themselves to the hearts of men throughout the ages. They can be understood by a child, though they cannot be fully understood until the measure of life has been filled to the brim. Happy the man whose memory is stored with truth in the forms of Biblical phraseology, for he has constant means of self-expression, and therefore of self-understanding. The mere possession of an appropriate symbol hastens the recogni-

tion of deeper reality. But the symbol must be really possessed; it must already be a symbol *of* something if its capacity for symbolising is to develop. Clearly, then, such passages as can have little or no meaning for a child should not be forcibly clamped upon his memory. Fortunately, near the end of childhood and the beginning of adolescence there develops great capacity and liking for memorising. At this time no hardship is felt in conning anything that is significant in matter and pleasing in form. By this time, too, the range of interest and the depth of moral appreciation have begun greatly to increase. This, then, is a peculiarly favorable period for storing the mind with the greatest words.

90. Some Cases in Point. Sense before sound! might well be the motto of every parent and teacher who undertakes to assist a child to memorize. Sully tells of a child who offered the first petition of the Lord's Prayer in the form, "Harold be thy name!" Here the sound is mis-heard, and consequently sense is entirely lacking. In other cases both sound and sense are misunderstood. A child upon returning home from Sunday school asked his mother, "Mamma, why should children bathe their parents?"

Upon inquiry as to why the question was asked, the mother was informed that the pupils of the Sunday school had been taught this momentous command: "Children, *bathe* your parents in the Lord, for this is right!" Sometimes the words are understood, but the sense and application are distorted. Sully relates that one child, having heard the story of how the Good Samaritan poured oil into the wounds of the man who fell among thieves, understood that the Samaritan poured *paraffin* over the poor fellow![1] Another little boy who had recently heard the story of the creation of Eve came to his mother saying, "Mamma, I'm 'fraid I'm going to have a wife, for there's a drefful pain in my side!" If we could only know what meaning the children find in words and sentences, what a revelation we should have!

91. Making the "Application" in Bible Teaching. A notion has somehow grown up, probably through unconscious imitation of preaching, that the Bible is not really taught unless the "application" is stated. The biblical passage is first unfolded, and then, out of the teacher's own mind, or out of the mind

[1] James Sully: Studies of Childhood (New York, 1900), page 184. "Harold be thy name" will be found on p. 185.

of some editor of Sunday-school helps, there is brought forth something more which is supposed to form a climax. The aim that inspires this method is a true one, namely, the development of actual, present spiritual life in the pupil. But is the method adapted to the purpose in view? Life develops, not from symbol to experience, but from experience to symbol. What is actually done in this process of drawing out the "lesson" of the lesson is to increase the number of symbols without increasing the experience of reality. Generally, too, the process consists in following a strong symbol by a weaker one. Why should the Bible have the supreme place in the spiritual culture of the young? Because morals and religion are there presented better than we can present them in any words that we can form. Its strength lies, in part, in its freedom from abstract formulas, its nearness to the concrete, its self-revealing application to our own selves. Why, then, should a teacher feel called upon to add another and a weaker symbol to those of the sacred writings?

Suppose, for instance, that a Sunday-school teacher draws out of the lesson for the day the proposition, "We should be kind to one

another." This presupposes that the lesson of kindness is actually embedded in the scripture passage. As soon as the pupil leaves the class, or even before, he is likely to be confronted with a concrete opportunity to be kind. What, now, has he gotten from the lesson that will induce him to be kind? The least effective of all that he has gotten is the teacher's formula; much more effective is the passage of Scripture with its concrete picture; most effective of all will be the concrete, scriptural kindness which the pupil has witnessed and experienced on the part of the teacher. The influence is in proportion to the concreteness of the material.

This principle does not imply reticence regarding spiritual truth, but rather that the teacher should teach the Bible so well that the pupil shall see for himself the spiritual truth therein. Again, the principle does not forbid making a direct appeal to the conscience of the pupil on any fitting occasion. A "fitting occasion," however, is one in which some concrete reality—whether the teacher's personality, an historical incident, or the pupil's own experience—overflows the spoken word and makes it an instrument of reality.[1]

[1] *Cf.* Burton and Mathews: Principles and Ideals for the Sunday School (Chicago, 1903), pages 100, 101.

92. Symbols apart from Reality Weaken Character.

But this is not the end of the matter. We must ask not merely which is the stronger incitement to kindness, but also what is the effect of using weak incitements. Anyone who has studied the young can answer this question. The weakness of the symbol tends to be attributed to the thing symbolised. The anti-climax of the teacher's remarks about kindness tend to weaken respect for this virtue. Kindness comes to be associated in thought with weakness, and so manliness comes to signify some amount of roughness or disregard for others. Parallel results follow from teaching any other duty or any spiritual privilege in this way. The separation of the symbol from the thing symbolised results in the separation of thought from action; this implies action from impulse while principle looks on; but when principle becomes an onlooker instead of combatant, then character is left to chance. This is true of docile pupils as well as of restless and intractable ones. The docile pupil is likely to be simply a two or more sided one who reserves a part of his self-expression for other occasions. Or he may be unnaturally passive and compliant. In either case the

actual character fails to receive its proper nutriment. Character grows through reactions upon concrete facts and conditions.

93. Development of Character through Self-Adjustment to Community Life.

Specifically, what concrete facts and conditions? Where is the child or the youth to behold religion in the concrete? What is it that is to stir him to action and awaken his consciousness of principles? In a word, the kingdom of God actualised in various forms of community life. The family is, or should be, the first form in which the kingdom confronts the child. Then come the public school and the Sunday school. In neither of these is the chief task that of imparting information, but that of maintaining sound community life and carrying forward appropriate community tasks. Just as far as genuine community life is maintained in either form of school, the principles of the kingdom are in actual operation. The same principle is found in other forms of human organisation, and finally in the church. Here is religion objectively realised, and to it the child has to adjust himself. Through them he is to discover that he is a social being, that he has certain duties, and that the ultimate meaning of

life is found in that complete society in which God loves us, and we love him and one another.[1] In a nutshell, then, the essential method whereby reality is to be put before symbol in religious education consists in placing such a social environment about the child that his self-adjustments to it shall involve both good habits and growing spiritual insight. In such an environment the Bible or other symbols of religious life receive living interpretation as, in turn, they illuminate the facts and lead the way to higher things.

94. Necessity of the Symbol. Having laid much stress upon the secondary place of the symbol as compared with the experience that it registers, we must now remind ourselves that our principle is not merely that reality comes before symbol, but also that symbol comes after reality. One of the most important acquisitions of the human mind is language. The naming of a thing is, in fact, a part of the process of knowing it. The name points out the qualities and relations of a thing, and classifies it with other like things.

[1] One night a little child who had been accustomed to use the prayer, "Now I lay me," requested permission to make up a prayer of his own. Permission being given, he prayed as follows: "O God, isn't it nice to ride in the cable car! Please send me a bicycle. Amen." Note the sense of fellowship, evidently a direct product of human fellowships.

The name abides when the thing is absent; it can be called up by our own act, and can then take the mental place of the thing itself; by means of it we can communicate with one another, and even adjust our conduct to facts that are distant or future. This is possibly one reason why some early peoples believed that to know the name of a thing is to possess power over the thing itself. To let the members of another tribe know the name of one's tribal god, or even the real name of one's self was looked upon as dangerous. We must, indeed, put things first, but we must put symbols second. After a child has grasped an arithmetical or grammatical principle, the statement of it becomes a help in many ways. Definition helps clear thinking, and clear thinking helps toward wise self-control. The name, the rule, and finally the theoretical formula, all have a place in ethics and religion. As religious training has in the past erred by putting symbol in the place of reality, so there is danger in our days of not registering our moral and religious experience in any sufficient manner. Without definite registering of ideas communication becomes indefinite, and education ends either in sentimentality or in mechanical habit. In propor-

tion, then, as the child mind, through its own concrete life, grows in ability to understand the symbols that express the truth to us, these symbols should be imparted.

CHAPTER XI

PERSONAL AND SOCIAL FORCES IN EDUCATION

95. Character is Formed Partly through Suggestion and Imitation.

We have just concluded that the chief factor in the development of character is found in the relations of the young to the various communities of which they are parts. Personality in its social aspects thus acquires first-class significance as an educational force. It is to be assumed, of course, that each community to which a child belongs, whether the family-community or any other, will prescribe some kind of rules to all its members, the children included, and that these rules will be enforced under the principle of self-expression as explained in Chapter IX. But this formulated element in the child's personal and social relations is by no means the only, or even the most influential one. There is in addition what goes under the name of "the influence of personality," and also what we might call "the influence of social atmosphere."

The present chapter will attempt an analy-

sis of these subtle influences. We cannot begin the analysis better than by a word concerning the psychological process by which they become effective. The central features of the process are called suggestion and imitation. The law of suggestion is that any idea of an act or function tends to produce that very act or function. For example, the sight of a highly polished surface suggests to us (very likely without our stopping to think about it at all) the pleasant "feel" of such a surface when the hand moves over it; consequently we tend (often without realising what we are doing) to stroke such surfaces. In the course of a minute or so I saw five persons thus "feel" the marble wainscoting as they moved down one of the corridors of the Chicago Public Library. Suggestion can come in un-numbered forms; it can come in the language of advice or persuasion; it can come in the acts which we see others perform; it can come through our own inferences from what we see or hear; even our own acts tend to repeat themselves. The last is self-imitation, and in general imitation operates through suggestion. Deliberate imitation is comparatively rare, while imitation of the suggestive order is universal and constant. One

takes on the fashions or "fads" of the time, the manners of one's social group, even the language, tone of voice, and facial expression of those with whom one is constantly associated, and all without clearly intending to do so.

A moment's consideration of such facts will show that this process is not a merely external one. We do not merely "take on" the external aspects of what we imitate, but the internal aspects also. We experience feelings appropriate to the acts performed, and much of this feeling apparently results from performing the act. If the people all about us on the street are walking fast, we quicken our pace, and presently we feel hurried. It is thus that mobs and panics exercise their mysterious control over individuals. Now, children are the greatest imitators, and thereby they form not only external habits, but also habitual modes of feeling, thinking, and aspiring—in a word, character.

96. The Influence of Personality. Apart from all our intentions, then, and even against our intentions, personality propagates itself. More than anything else, education in its initial stages is the propagation of character through imitation working by sugges-

tion. In the long run, what the teacher or the parent gives to the young is just one's self, very little more and very little less. What one is in both mental and bodily habit is transmitted either by means of method or in spite of it. A nervous teacher will have nervous pupils; a peevish or arbitrary parent will have peevish or arbitrary children. The child will adopt the political and religious opinions of parent and teacher without argument; he will accept their standard of right and wrong. Thus it is that a strong and wholesome personality may counteract defective methods, while the best of methods never succeeds in the absence of such personality. Of course, the highest result is to be reached only when the best personal qualities are joined with right choice of material and the best methods of using it.

97. "Condescending" to Children and Youth.

The personal element in teaching is what we really are. It is not something that can be put on when we are with the young and taken off when we are away from them. Anything merely put on tends to defeat its own aim. The young have sharp eyes and what they do not distinctly see they often feel. To put into the voice a

tone, or into the face a look, or into our acts a manner that we do not really feel is to run great risk of creating a suspicion that we are not quite genuine. Who can measure the amount of repugnance toward the church that has been awakened by the professional tone that is often assumed by religious workers? The professional tone is a sign that a fence has been built around one's personality. It means that a man is giving to his fellows things or ideas, but not himself. How many times has a spontaneous laugh knitted together teacher and pupil by revealing the real man or woman in the teacher! The pupil discovers spiritual kinship between himself and the teacher who laughs with him, for the two partake of a common experience.[1] This is a typical case, and it stands for the general truth that the positive influence of personality grows out of the sharing of experience, whereby all the processes of suggestion, imitation, sympathy, and self-expression become free.

On the other hand, a negative or repulsive influence of personality arises when one per-

[1] "Seldom should smiling, never laughing, have place in religious instruction," says A. Vinet.—Pastoral Theology (New York, 1856), page 234. To take this ground is to lessen the human touch through which alone the best that is in the teacher reaches the child.

son seeks to influence or control another without sharing his actual experience. Thus offers of mere pity are often resented just when sympathy is most needed. We do not wish to be merely pitied, but we do long for companionship. A faithful dog that shares our bad fortune with us can comfort us more than a man who merely reaches an arm down to help us. The same principle appears in the vanity of giving alms without love, and of trying to do by means of money and institutions what only the sharing of life can ever accomplish. "Come, let us live with our children," said Froebel. No educational machinery can ever take the place of this living with the young, this entrance as a sincere partner into their experience, and the corresponding admission of them as real partners into one's mature interests.

98. Childlikeness in Men and Women.

But how can a mature person return to a level of life that he has long left behind? And how can a child be a real partner in mature interests? Must not the common plane upon which maturity meets childhood be simulated? The answer is that a normally developed manhood or womanhood retains something of childlikeness within it-

self. That we lose the child-heart and the child-mind out of us results from false education and from our sin and folly. The greatest characters have ever retained the child within themselves, so that the perennial wonder of the populace is that its heroes are so simple, so spontaneous, so much "like one of the family." The truly great man is nearer to the common people and nearer to childhood than those would-be great men who dry and shrink and stiffen in the heat of artificial ambitions. What we need, then, is not condescension to the young, but rather rediscovery of the perennial springs of our own childhood. Play, for example, should never cease to be a part of our daily routine, and even the simplest plays should retain a native interest for us. We would be better, happier, more efficient men if we took a larger part with children in tag, or hide-and-seek, or marbles and jackstones, or kite-flying, or ball playing; and, sharing thus in the experiences of the young, we should have a far larger influence over them.

99. Letting the Young Share in Mature Interests.

On the other hand, it is possible to admit the young at an early age to genuine participation in the occupations or daily duties of their elders. Children long for oppor-

tunities to do things. They watch their elders at work and wish for some part to do. What a boon it is when some sympathetic person permits even a little co-operation. A little girl would rather have some part in the housekeeping than not; a little boy is never happier than when the father permits him to fetch and carry, to handle tools, to feed or drive the domestic animals, provided, always, that such occupation brings real companionship with the parent in accomplishing something. Here is one point at which country boys have the advantage of city boys. In the country the family performs more kinds of service for itself, so that there is a larger variety of possible occupations for the boy as well as his father. The first time that a farmer's boy is permitted to take a horse to the blacksmith shop all by himself is likely never to be forgotten. The first time that any boy is trusted to carry a package of money or to perform some other act of real importance his sense of responsibility and of honor is likely to burst into sudden blossom. He feels himself to be a part of the real world, and to be bound by strong ties to his parents and their standards. Such touches of reality can begin very early in life, and they can be graded to fit the child's

growing capacity. They develop the habit of living a real life, that is, a life of social responsibility as contrasted with mere caprice or mere impulse; and this habit of living in realities goes farther toward developing solid character than rivers of mere instruction and advice. Moral instruction, in fact, becomes significant only in proportion as it has some such background, or rather in proportion as it is an integral part of living in the realities of life. Knowing the right and doing the right need to be fused into one.

Thus, after all, the one prime essential for moral and religious education is that the young should live a common life with moral and religious elders. A common life: this does not mean living under the same roof, or eating from the same table, or receiving commands and advice; it means having experiences and occupations in common, so that the real self of each, with its actual interests, is revealed freely to the other. This law applies, too, not merely to the externals of conduct or to mere morals; it reaches to the inner recesses of the soul. A child who lives in such relations as these with elders who are vitally spiritual comes in the most natural way to include spirituality in his notion of real life;

he takes it for granted; it becomes his law, and he makes efforts to obey it just as spontaneously as he makes effort to win his games.

100. Fellowship the Starting Point of Both Good and Evil Character.

If we trace any character, good or bad, to its sources, we always find it starting in fellowship. The young life comes into contact with a wholesome or unwholesome personality, and catches its spirit as if by infection. From the idle gossip of neighbors to the revelry of a saloon, the entering wedge of evil is fellowship. Remove this element, and the remaining factors in temptation of many kinds would appear so gross as to lose much of their attractiveness, at least to one who is taking the first steps in evil. After a sinful habit of any kind is set up, to be sure, coarser and coarser motives suffice. But the point at which the first step is taken is not solicitation by any coarse motive in its native coarseness, but in the garb of good fellowship, conformity to custom, amiable compliance with the standards of other persons. In the pleasant atmosphere of fellowship, all the forces of imitation and suggestion work unimpeded upon an unformed character to give it the complexion of its surroundings. We do not become either good or evil, either

religious or irreligious, merely by deliberate choice, and any plan of moral and religious education that depends for success primarily and chiefly upon such choices is sure to let go the golden opportunity. The great lever of good, as of evil, is fellowship, the sharing of life.

101. The Mixed Environment of the Young, and our Resulting Duty.

Theoretically the problem of moral and religious education is not particularly formidable. Keep the child in constant fellowship with Christian character and away from all other character, let instruction keep pace with the growing powers, and the work is done. But the practical problem is not as simple as this. For the actual environment of every child is mixed. In us who follow Christ the wheat and the chaff are not yet separated, and among the persons with whom the child is in touch many are not disciples. We simply cannot shut up any child to an environment that is completely wholesome; we cannot shut out temptation and the liability of a fall. Even if we could compass such a plan, children subjected to it would not be prepared for life in a world like ours. They would not understand the world or their own place in it. Rightly understood, the child-

hood of Jesus, his bringing up in a social environment made up of both evil and good, is an essential feature of the incarnation. Terrible as the danger is, the very best thing for the child is that he should be subjected to the evil as well as the good influences of his social environment. Only so come discrimination, strength of resistance, realisation of the world's need, practical adaptation, and the soldierly spirit in the contest for the kingdom of God. But, this being the case, the duty is upon us to make of religious and moral education a never-sleeping, never-pausing campaign. We are not merely to extend information and advice to the young; nay, we are to fight evil in the concrete side by side with the child. The chief feature of the schooling of his character is to be his participation in our work and in our fight to set up the kingdom of God in the world.

The strategic position in the campaign of moral and religious education now becomes plain. It is the element of fellowship. We are to make wholesome fellowships—whether in the home, the school, the church, the college, or the neighborhood—so warm, so natural, so unremitting, so unreserved that every unwholesome fellowship shall seem artificial and

unattractive. This is the central position, but it is not all. For now we see that every social institution, custom, and sentiment has a bearing upon the growing character. For example, the non-enforcement of the laws, or the desultory and inconsistent enforcement of them, influences the character of the young directly. The most serious thing about all forms of tolerated wrong is that they train the young to low standards. In a word, then, the campaign for the religious education of the young is all one with the campaign for personal and social righteousness, and its peculiar part of the fight depends upon comradeship and life-sharing between the older and the younger.

102. The Public Press as Educator in Morals.

We have already touched not merely upon direct personal influences, but also upon what may be called the influence of the social atmosphere. A particular instance of this kind is found in the relation of the public press to the formation of character. In the press public sentiment is both revealed and guided. Here the spirit of the times or of a party speaks directly to the young. Without traveling, without large acquaintance with men, without study, one is

made to feel as others are feeling, to judge as others are judging, to desire what others are desiring. The remarkable enlargement of knowledge and the broadening of sympathy that have come through newspaper reading are blessings for which we can hardly be too thankful. The whole newspaper-reading world is fast coming to feel itself akin to all mankind. Yet the newspaper is capable of becoming a greater blessing still. It can do vastly more for childhood and youth than it is doing. To a considerable extent the press of today is training the young to morally objectionable conceptions of life. For example, consider that, from the time that boys are able to read, one of their chief interests is in games, and then note the kind of food that the sporting pages of the daily papers provide for this interest. Again, what impression as to domestic life are boys and girls and young men and young women receiving from the representations of it that are constantly found in the daily press? What standards of citizenship, what attitude toward law, in short, what kind of life is fostered in the young by the reading of newspapers? It is worth asking whether newspaper men, in their effort to tell the news, do not habitually

make prominent the less wholesome aspects of life, and whether, as a consequence, young and old are not mentally associating too much with questionable company. Then, too, newspapers, as they are at present conducted—that is, the ordinary daily papers—so present the news as to produce constant excitement in the reader. The result is an uneasy habit of mind, inability to be at home in one's own thoughts, feverish consciousness of the larger world. The outcome is not only unrest, but also overvaluation of publicity. We are apparently moving toward a time when little boys and little girls will scarcely regard a game of ball or a birthday party as really successful unless it is noticed in the public prints!

103. Capture the Child's Presuppositions! The power of the newspaper lies less in what it positively asserts as to right and wrong than in what it takes for granted, what it tolerates without protest, what it habitually presents as interesting reading. All this tends to form the child's presumptions regarding life. It creates presuppositions or standards with reference to which he judges himself and others. Now, this is the very way in which much of

the best work of moral and religious education has to be done. That is, by means of our habitual assumptions and our habitual interests we must capture the child's presuppositions in favor of true standards of value. In some ways we do this already with a fair degree of success. An American boy, a German boy, or an English boy grows up loyal to his fatherland without knowing how he becomes loyal. He breathes in pride of country from the social atmosphere. The sense of family loyalty and honor is successfully fostered in the same way; the child never knows any other view of his family. Thus also many of the everyday virtues are already taught. But this capturing of the presuppositions can extend very much farther. The older persons with whom the young are in habitual contact should constantly reveal themselves not only as lovers of their family and their country, but also as lovers of God and Christ and humanity. The Christian idea of life need not be "dragged in" at all; it calls for no dry sermonising or moralising; it needs only to be talked about and acted upon as we talk and act with respect to family honor or patriotism. A child who is reared in this way easily counts himself as belonging to God and

Christ from the start, just as he counts himself an American or a member of his father's family.

104. But Self-Conscious Choice Must Come.

While it is true that personality is "catching," and that much of the best work in character training is effected through imitation and suggestion, it is also true that character depends upon deliberate choices. We cannot rely upon the force of mere imitation or suggestion to carry anyone through the crises of moral and spiritual experience. There will arise the insistent question whether the habitual presupposition is correct, and also that ofttimes tragical question, what kind of success one shall choose to seek, what kind of self one shall choose to be. What, now, is the relation of the personal and social forces that we have described to the voluntary factor that now enters into the problem? The problem of personal choices does not normally grow acute until the beginning or middle of adolescence, that is, not much before the years from twelve to fifteen, though it may arise in minor and gradually increasing degree before that age. This self-conscious element in moral and spiritual development should be permitted to awaken spontaneously. It should not be

forced. It is a distinctly wholesome sign for a child up to the beginning of adolescence simply to assume that he is included with his parents within the kingdom of God, and to take no thought for decisions or experiences other than those directly involved in filling his proper place in the family, in the school, among his playmates, etc. During this period, therefore, the character is forming chiefly under the silent and unconscious influence of the personal and social environment. But, suddenly or gradually, the child awakens into a self-conscious, self-acting, factor in the formation of his own character.

105. The Will not to be Suppressed by Compulsion or Authority.

There are three theories as to what is now to be done for him. The first theory advises simple compulsion: Compel the youth to go to church, to read his Bible, to pray, to learn his catechism; repress his doubts by stern condemnation; in a word, choose for him. This would, of course, violate the entire theory of development through free self-activity. The second theory advises that reliance be placed upon habit and standard already formed. The idea is to keep the youth going through the same motions as in childhood, and to prevent

individual variations by the sheer force of training received while the personality was passively compliant. This is substantially the method in use by the Catholic church. It, too, fails to give scope to the principle of free self-activity. It thinks of the teaching authority as one that not merely feeds but also commands the intellect, even prescribing pains and penalties for variations. This is simply a modified form of the theory of compulsion, for to prevent the individual will from becoming conscious of itself is to compel the personality just as truly as to crush a will that has once become self-conscious.

106. How Prevent a Break with Childhood Training?

The third theory encourages the full blossoming of self-conscious thought and self-conscious will, even though this brings peril of false thinking and wrong choices. It declares that there is no other way in which the personality can become fully mature. The danger of this theory is that it shall rely too much upon a single phase of what ought to be a continuous process. Certainly we should not expect adolescence to be a completely new beginning; neither conversion nor any other process ever makes up for the neglect of early training.

Our problem, then, is simply this: How can the relatively passive impressions of childhood become a genuine factor in personal reflection and choice except under the inertia of mere habit? The solution of the problem is to be found in providing the child with presuppositions that have the simplicity, the directness, the appealing eloquence of the eternally and obviously real. What the youth most needs when he comes to the age of self-questioning is to feel that his life is already real, not artificial. He feels this with respect to affection between himself and his parents, and consequently, in spite of the chafings under parental authority, in spite of the acts of rebellion, that come into the life of most youths, very rarely do the youth's feelings really cut loose from the family. There remains a fundamental sense of reality. This is the heart of the problem of moral and religious training—to be real, to rely upon nothing artificial, to bring the eternal into the forms of a child's daily life, and into the forms of a child's daily thought. The youth will receive some help from reasoned instruction; he will receive more from a continuance of that sharing of life of which mention has been made; he will be greatly in-

fluenced by the mere habits of his childhood; but that which will hold him most firmly and certainly to conservative choices will be his immediate feeling of the naturalness and reality of his existing standards.

PART II
THE CHILD

CHAPTER XII

THE RELIGIOUS IMPULSE

107. Connection between Parts I and II. At this point a new division of our subject begins. Thus far we have been seeking to obtain a wide, perspective view of the factors, processes, and fundamental presuppositions of religious and moral education. The position that we have reached is, in brief, this: That the function of education is to assist immature human beings to attain their proper destiny; that the proper destiny of men is prefigured and partly provided for in the structure of the mind; that man's mental structure is not only ethical (and so demands unity with his fellow men), but also religious (and so demands union with God); that this religious nature is an expression of the immediate presence of God in every human mind; that God himself is therefore the prime mover in all true education; that the highest outward stimulus for the religious nature is God revealed in Christ, so that God educates his children for union with himself through Christ; that the essential agency in education

is never things or ideas, but persons, and that the essential method of education is the sharing of life between a higher and a lower person whereby the principle of incarnation is carried forward in each new generation; that education is therefore a whole of which instruction is only a part; that the essential process is the self-active, and therefore free, expression of the child's personality; that the method of education is not to force or press something upon the personality, but to provide fitting material for the spontaneous expression of its higher self; that education depends, therefore, upon the child's spontaneous interests, and is to adapt itself to the various stages of the child's development; finally, that the natural line of moral and spiritual progress runs through the various social groups with which the child is in fellowship up to the supreme fellowship with God.

We thus obtain a point of view from which to organize and to judge the vast mass of facts and institutions that have to do with moral and religious training. Our next task will be to secure as clear an idea as present knowledge permits of the normal order and method of the child's moral and spiritual development.

We already have the idea that God works within the child in what we call his religious nature, and upon him through his environment, particularly his environment of persons, but this is only a general scheme, the details of which are yet to be filled in. We begin with a more detailed study of that within the child which religious education is called upon to develop, namely, the religious impulse.

108. The Character of Primitive Religion. The science of religion, as we have already noted, shows that religion is universal, and that it springs from an impulse that is native to the human mind. But the science of religion has occupied itself almost altogether with the adult consciousness. As a result, the character and place of the religious impulse in child-consciousness remains, for the most part, yet to be worked out. In the present chapter an attempt will be made to show the continuity between this impulse in adults and in children, and in subsequent chapters of Part II the stages and methods of its development will be discussed.

We must begin by asking what is meant by the religious impulse. If we turn for an

answer to primitive tribes, this is the sight that meets our eyes: Men live together in small groups or tribes of which the tie is community of blood. The prevalent interests are food-getting, fighting other tribes, and marrying. The universal view of nature is animism, or the belief that all objects have the same kind of life that the savage feels in himself. Natural objects that smite the attention, or that seem to control the food-supply and other conditions of life, are feared, placated, and venerated. Dreams and visions lead to the belief that there is a soul separable from the body, and that this part of one's ancestors survives death. The honor paid to such ancestral spirits becomes ancestor worship. The total result is many gods, whose character and conduct are a reflection of the character and conduct of the worshipers.[1] Where in all this, one may well ask, is there anything cognate to our own ethical and spiritual ideals?

109. General Nature of the Religious Impulse. Before seeking a direct answer to this question, it is well to notice that much more may be involved or implied in an act or a state of consciousness than the subject of

[1] A brief and luminous discussion of primitive religion may be found in Part I of A. Menzies: History of Religion (New York, 1903).

it realises. A character in one of Molière's plays was greatly surprised to find out that he had been using nouns and verbs all his life without knowing it! Just so, long before we know the principles of logic, we employ them to test our own and others' thought. The same is true of the principles of ethics and æsthetics. After the act has been done, and especially after a mode of action has become well developed, science and philosophy begin to inquire what is really involved therein. Our present question concerning savage religion, then, is not so much, What does the savage himself think about his religion? as What inner principle is actually at work within it?

A good evidence of the necessity of this distinction is found in the discussion whether primitive religion is monotheistic. It is reasonably certain that the gods of any savage tribe do not all stand upon the same level, and in some tribes there hovers in the background of thought a being so much like a single, original god as to cause some students to believe that monotheism was the original religion of all mankind. Yet it is doubtful whether any primitive or approximately primitive tribe could without prolonged training really grasp

the idea of one only God. Primitive man sees and hears his gods just as he sees and hears his fellow men, and the evidence for many gods is to him just like that for many men. Nevertheless a tendency toward unity is there. It is native to the human mind. Just as the social instinct led on from tribal to national organisation, so the religious impulse led toward the subordination of some gods to others; and just as the national consciousness even in our day is broadening out into a consciousness of humanity, so there could be no final rest in religious development short of monotheism. The significance of this discussion for our present purpose will appear as we proceed. We shall see that the educator needs to know both how the child himself thinks and feels, and also what inner principle or tendency is there at work.

110. Impulse to Unification of One's Self and One's World.

Religion exists at all because men find themselves and their world standing over against each other in an antithesis, even opposition, that needs to be resolved. To strive to reach a *thought* that shall include the self and the world is to begin to philosophise. But before the philosophic impulse becomes aware of itself, men must

find a way to live in and with their world so that human ends may be attained. Thus it is that in nature, or above nature, they seek for a power, or for powers, that take an interest in human well being. This involves the idea of something greater and, in some sense, better, than has been actually experienced. That is, it involves the notion of an ideal world over against or alongside of the real world. This ideal may be only slightly in advance of the actual life of the tribe; it may lack what we should recognise among ourselves as ethical quality; yet it is to the savage a superior thing, a higher point of view. It expresses a certain divine discontent that spurs men on to seek and find an ever higher unity of themselves and their world. Moreover, the opposition that religion seeks to solve is within man as well as between him and nature. Man never regards his present state as properly final; self-judgment pursues him, and self-judgment moves upward as fast as one's attainments increase. The religious impulse is thus toward the progressive unification of the man with himself, his fellows, nature and all that is. It is man's effort to be at home in his world and with himself.[1]

[1] This is, of course, only a *description* of the religious impulse. The *explanation* of it would require a reference

111. Four Factors Involved. To be more specific, the religious impulse contains the following factors:

First, a more or less clear realisation that we are limited and dependent. Our dependent relation to visible things is first recognised, but both the idea and the feeling of dependence tend to push backward beyond all things that are themselves dependent to their ultimate ground. Thus, implicitly at first, and later explicitly, the religious impulse contains what Schleiermacher called the sense of absolute dependence, and so a sense of the ultimate unity of one's self and one's world.

Second, human wants always outrun their supply. It is an ultimate fact of our constitution that we can always think *more*, and that desire follows the thought. How much gratification of the senses does it take to satisfy a man? How much wealth, power, knowledge, honor, affection? How much of any kind of good whatsoever? A man who is so satisfied with what he has and is as not to want to attain to something more we set down at once as abnormal; he is diseased in body, mind, or character. Buddhism, recognising

to the Logos who lighteneth every man. Men feel after God if haply they may find him, yet all the while it is God himself who inspires the search.

the fact that to be conscious is to desire, concludes that complete satisfaction can be had only in unconsciousness. But this is a contradiction, for a satisfaction of which no one is conscious is not satisfaction at all. It is evident, then, that the self-realisation that men seek is, implicitly or explicitly, a progress to which no limits can be assigned. This implies an assumption that man's essential self is an ideal self, his world an ideal world which presides over the so-called real world, and that this ideal world is unitary and all-encompassing.

Third, the ideal world and the ideal self here implied are spontaneously taken as the truly real self and the truly real world primarily because of the strength of our felt wants. Imagination, hope, expectation, reason, all do service to this inner propulsion. We believe in God primarily because we need God. This does not mean that the ideals by which individuals and societies live are first abstractly conceived and later believed to be real. Just the reverse; they are at first concrete beings whom early man believes that he actually beholds with his eyes. It has taken a long history and a considerable amount of abstract thought to separate between our ideals

and our belief in their reality so as to be able to ask whether the gods actually exist. Even now, when this question has been clearly asked, the immediate demand for ideal good is more influential than all reasoning in forming our religious beliefs.

Fourth, the specific qualities of these ideal beings or, as it comes to pass, this ideal being, are derived from our human experiences. We could not understand any kind of superiority that is not an extension of something that has at least partially appeared within us. All gods are conceived anthropomorphically; they are idealised men. The quality that is idealised may be power, or jealousy for the tribe, or fatherliness, or a special interest like agriculture or war, but it is always human. Christianity puts its approval upon this principle by declaring that in a complete human life we have not only the highest but also an adequate revelation of God.

112. The Religious Impulse in the Child. A word or two will now reveal the continuity between the religious impulse of adults and of children. We have seen that this impulse, in its most general aspect, is an outgoing after unity between the self and its world. A new-born infant has, of course, no

definite idea of either its self or its world. Yet the process of securing these ideas begins at once, if, indeed, it did not begin before birth. He acquires both ideas chiefly through the active putting forth of his powers. The impulsive movements of arms and legs, for example, are early steps in what, if it were intentionally done, might be described as an expedition of exploration and discovery. Each new experience of the world is likewise a new revelation of the self. Further, in and through these experiences runs demand of one sort and another—for food, for activity, for the satisfaction of curiosity, for companionship, and so on. Very soon all three factors, a world, a self, and a demand, become dimly explicit, as they have been implicit from the start. And not only does the child differentiate himself from objects and make demands upon them, but also, through memory, expectation, and disappointed hopes, he begins to construct an ideal world alongside the world of actual experience. For a long time the ideal is exceedingly crude, and the feelings accompanying it lack the depth of what we are accustomed to call spiritual. But what if the baby's ideal world is made up of imaginary foods and toys and beings subject to his whims? His situa-

tion is not worse than that of early man, and the same idealising principle is at work in both cases. In both cases that which is natural comes first, and then that which is spiritual. Only large experience of life can reveal to an individual or to the race what is the meaning of the struggle to live, and to live well. The religious principle is at work, in fact, in all that goes to make up human experience. The very first impressions that the child gets of his world, his first glimmering sense of self, his earliest sense of need, all these begin to form his view of the world and his attitude toward life. In a word, the personal interpretation of experience advances step by step with experience itself.

113. When Should Education in Religion Begin?

This enables us to answer the question that is sometimes asked, When should religious training begin? Some persons would begin it as soon as language is acquired; others oppose all religious training of the young on the ground that religion should be a matter of deliberate and rational choice, which is not possible before manhood is reached. Both these views rest on two false assumptions. The first is the intellectualist view of man, which makes life grow

out of knowledge rather than knowledge out of life. The other is the notion that training with respect to religion can be postponed to some particular period of life. Not for a single year does the mind remain neutral or blank with reference to the interpretation of life. Impressions are already leading to reactions of both an emotional and a motor sort, and these reactions are already forming into habits. To such habits there is also an intellectual side, or the meaning, more or less articulate, which the world and life are beginning to have. Very early, too, the child witnesses specific religious phenomena. We cannot hide from him our churches, our sacred books, our worship. The real question, then, is never, When shall his religious training begin? for it really begins with the beginning of experience, and it goes forward with experience. The real question is, What kind shall it be? Shall it be positive or negative, symmetrical or distorted, repressive or emancipating?

CHAPTER XIII

HOW THE IMPULSE DEVELOPS

114. General Direction of Development. The first beginning of the religious development in both the race and the individual is exceedingly humble. Apparently there is just a jumble of likes and dislikes, desires and efforts, all directed to particular visible things, and all having their immediate reference to physical needs. The ideal and unifying element of the religious impulse is not yet conscious of itself, but blind and unformed. Such is the beginning; what now is the goal, and how shall development be recognised? An impulse develops when the range or depth of its control increases, when the activities to which it leads become a habit, and when the impulse itself rises from the level of mere impulse to that of a principle rationally approved and deliberately adopted as a method of life.

The goal of religious development includes all these, not merely a part of them. Ra-

tional approval of religion or of Christianity is not enough, nor even deliberate choice thereof. How often has all this failed to issue in steady religious living. On the other hand, mere habit in the absence of rational reflection tends to become mechanical, and ultimately to hinder growth. Again, there may be wide range of religious interest, but shallowness, as, on the other hand, there may be intensity and depth, but narrowness. Breadth, depth, habit, insight, deliberate choice—all are to be aimed at. This follows not only from our observation of incomplete religious characters, but also from the nature of the religious impulse. Religion demands complete unity of life. It reaches out to everything, and down to the bottom of everything; it includes our whole mental equipment and activity, whether of thought, of emotion, or of will. Stating this in the concrete terms of the Christian view of life, we may say that the outcome to be looked for in the religious training of the young is that, through both habit and choice, the life should be completely controlled by Jesus' principle of love to God and man, and that one should see and feel that this principle gives to life its meaning and value.

115. Internal and External Factors. The primary factor in any such development is the child's own impulse, which we have already agreed to regard as the utterance of the Divine Spirit within him. But, left to itself, this impulse will no more grow than will a seed that is deprived of moisture. It is ordained that man should depend upon man, and that the revelation of God to men should come through the interactions of men with one another. If an American child be reared from earliest infancy by savages, he grows up savage, not civilised; if he should grow up among wild beasts he would fall short of the knowledge, the morals, and the religion even of savages. The importance of the external factor in education, then, is measured by nothing less than the distance between what children in a Christian environment actually become, and what they would become if they grew up in isolation from humanity. Not, indeed, that education *bestows* all this, but rather that it furnishes essential conditions for the growth of the native impulse. God's way of making men is through men. It is civilisation that makes children civilised; it is existing religion that makes children grow in religion. The only qualifica-

tion that need be made to this statement grows out of the fact that civilisation itself proceeds in large measure from the religious impulse. Yet civilisation is of slow growth precisely because each individual of any generation is made what he is chiefly by the other individuals who surround him. An individual may be in advance of his times, yet only within limits. The greatest leader in any age is yet a product of his age. Thus, while the religious impulse is an original endowment of each of us, and while an individual may surpass the limits of his training, nevertheless, each individual owes his general religious development to the influences of the community in which he is raised.

116. The Theory of Recapitulation. What and how much can be done for a child at any period of growth, however, depends upon internal factors. The religious impulse has laws of its own. One of these laws is found in the general parallel between the development of the child and the history of the race. As the human body before birth passes through a series of forms that correspond in the main to ascending embryonic forms of animal life in general, so, after birth, the mind progresses toward maturity through stages that corre-

spond roughly to the stages of human history in the large. In a certain modified sense, the child is first a savage, then a barbarian, and finally a civilised being.[1] This is called the theory of the recapitulation of racial history by the individual. Its general correctness there appears to be no good reason for doubting. The fact was noted generations ago, and it was clearly stated by some of the great educators, notably Froebel. The discoveries of biology in the last half century have served to confirm it, and to call renewed attention to it on the part of educators. The question naturally arises whether we have not here a clue to the natural order of child-development, and also a principle for the selection of material.

117. Its Contribution to Education. This theory certainly helps us to secure perspective with reference to the phenomena of child life. We are reminded that "the child" is not a being having fixed qualities, but one that is continually outgrowing itself. We are better able to judge what is normal and what abnormal at any period. We learn that the child naturally outgrows many traits that we

[1] See articles by Van Liew and others in the first and second year books of the Herbart Society (Chicago: University of Chicago Press).

should not wish to have perpetuated. We cease to measure his conduct at one period by the standards of a later period. We learn to tolerate and even approve much that our forefathers, comparing children's conduct with adult standards, felt constrained to condemn. A striking example of this change is the new attitude toward the fights of little boys. Many, probably most, students of pedagogy to-day look upon such fights as within limits an expression of a normal and proper impulse. Again, the theory of recapitulation enables us to appreciate as never before certain spontaneous interests of children and youth. We find a new meaning, for example, in boys' "gangs" when we discover how closely they resemble the tribal form of human organisation. Similarly, the temporarily absorbing interest in exploration, hunting, or mimic war at certain ages becomes illuminated.

118. Limits of its Application. On the other hand, however, any effort to deduce a system of religious education from the theory of recapitulation is fatally short-sighted. It assumes that the internal factor in development is practically self-sufficient, and it conceives this factor as a mere push from be-

hind, an impetus which the individual receives from the past of the race. Now and then an educator appears to be chiefly anxious that the process of recapitulation should have full swing; that the child should be a complete savage, then a complete barbarian, and that natural instinct should bear complete sway. In this way, it is believed, he will most surely attain to a high civilisation in the end. This is not altogether untrue, but it is one-sided. The racial push from behind never enabled a child to attain to civilisation in an environment of beasts or savages. How far the child shall go in the process of recapitulation depends chiefly upon the kind of environment in which he is placed. Further, a high environment does not first become effective after the child has passed through earlier stages of culture; it is effective from the beginning. For the whole life of a civilised child, after earliest infancy, is different from that of a savage child. The two start at the same point, but the contrasting environments quickly produce great differences in development.

119. A Case in Point. For an example, we may compare the acts and feelings connected with eating on the part of an American child of five years and a savage

child of equal age. The savage child grabs a morsel in his hand, and devours it much as our cats and dogs devour the food that we throw to them. His manners are in no appreciable degree socialised, his person is filthy, and he has no desire to have it otherwise. His feelings are as coarse as his acts. Now, it may well be that the civilised child's feelings have not kept perfect pace with the imitative process by which he has acquired some refinement of manners, yet, on the whole, his feelings as well as his conduct are already largely civilised. He dislikes filth, he has a positive appreciation of order, and he actually shares in the family spirit of mutual regard one for another. All this has been attained, moreover, without undue pressure from the parents. He finds at least as full self-expression in the neatness, order, and good manners of the family table as the savage child does in his own uncouth mode of eating a meal. Recapitulation, then, does not imply, that each child *reproduces* the stages of human history, or that he must wait, as the race did, for any special degree of fitness before he is introduced to the higher forms of life.

120. What is a Natural Childhood?

The fact is that, from the start, little by little, children assimilate the highest elements of their environment. They do it naturally, too, without forcing. To suppose that the natural child is the child as he would be in the absence of all influence from our adult convictions as to what is true and good, is to substitute for concrete children a mere abstraction. What is natural to childhood is revealed, not by what happens in the absence of food, but in the presence of abundant food. If recapitulation were the sole basis of religious nurture, we should be obliged deliberately to withhold ourselves from children in order that their environment might be meagre enough to fit their stage of culture. But the truth is that, if forcing and pressure be avoided, a child who is in contact with mature life develops with perfect naturalness while constantly absorbing elements of the higher culture.

Yet the fact of recapitulation remains as a background of the whole process. The child's spontaneous interest will not extend equally to all parts of the higher life with which he is in contact, nor will he assimilate any part of it completely until he reaches maturity.

For example he will be attracted at one period to heroism and self-sacrifice in the form of what is called physical courage, at another in the form of philanthropies. At both periods, however, he may be under the positive influence of civilised and even Christian ideals.

121. The Absorbent Power of Childhood.

In this way the religious impulse may have a truly Christian character through all stages of its development. It acquires this character, not by first knowing and then doing, but by first doing and then knowing. It begins with habits which at first mean a little, but later a great deal, and so there is carried forward what has been called the progressive re-interpretation of experience. For example, under the good old custom of family worship, the whole family engaged in the same religious exercise. Certainly this exercise had a different meaning for each member. To old age, already catching glimpses of the deep-shadowed valley, the Scripture lesson and the prayer meant one thing; to middle age, bearing the heat and burden of the day, another; to youth, with its golden dreams, still another. Different needs, different feelings, different kinds of strength centered around the same

act of worship. Nor did the adaptation end here, for the little child put his own meaning into family prayer, just as the other members of the family did. To him it was not artificial unless it was perfunctory—and so artificial—to his elders also. The child feels reality where his elders feel it, though he feels it differently. When just a little thought is taken to adapt idea and phraseology in family worship to the child, his participation therein is full and real; the exercise then grows in meaning with the growth of his experience, and so it remains an educational force through all stages of growth.

122. Religious Development of Race and of Child Compared. Recapitulation, then, may take place *within* a high religion, and not merely as a preliminary to it. Here we have an essential contrast between the religious development of the child and that of the race. The religion of the race began with nature-worship and ghost-worship addressed to many gods, and in only the faintest degree was it ethical. Only through long struggle did the gods become clear embodiments of moral ideals, and only here and there was monotheism attained at all. Now, it is true that children are at first animists;

they interpret all nature by means of what they feel in themselves. It is also true that in very early life hob-goblins are easily believed in. Between these beliefs and the religious beliefs absorbed from elders there is, of course, no absolute dividing line. Animistic ideas are freely used in the interpretation of religion. A little girl explained thunder as "God rolling barrels up in heaven." Other children have thought of God as a carpenter, a juggler, a preternaturally big man, and so on.[1] I believe it was John Fiske who, in childhood, imagined God as an aged book-keeper leaning over his desk up in the sky and looking down to see how little children conduct themselves in order that he might record all their demerits.

But, for all that, in no strict sense do such children pass through a period of nature-worship or ghost-worship. For, *first,* children's sense of dependence is directed chiefly to the parents rather than to nature or to imaginary beings. The motives which made early men worship as they did centered largely in anxiety regarding the food supply and protection from the rigors of nature, from

[1] Sully gives an entertaining list of such ideas. See James Sully: Studies of Childhood (New York, 1900), pages 120-132, and 506-513.

wild beasts, and from hostile tribes. This anxiety was communicated from parent to child. But in modern civilised life these problems have been practically solved. The parent is no longer anxious, for he has an adequate supply, and so he takes the place in the child-mind that nature-gods occupied in the primitive mind. In the *second* place, the environment of the child-mind of to-day is profoundly different from that of primitive man. We rightly speak of early man as being in a condition of childhood. This implies that the mind of each primitive child grew up among childish minds—minds that merely reinforced a child's spontaneous notions of nature. Thus the influence of nature was at a maximum, and that of persons at a minimum. But, in proportion as men advanced toward civilisation, the environment of persons acquired more influence over the child's mental life. When religion becomes predominantly ethical, it no longer reinforces childish notions of nature, but turns the child's attention at once toward the regulation of personal relationships. Children's grotesque notions of God are not spontaneous and self-evolved; they can be traced directly to defective teaching, as in the case of John Fiske's

bookkeeper-god. And even in such notions, of which the bookkeeper-god is a good illustration, we commonly find that the ethical element has already been introduced. In general, then, the religious impulse, under proper conditions, may be expected to move directly from attachment felt for earthly parents to reverence for the Heavenly Father. The child's conceptions of the Heavenly Father will be crude, of course, but they need never have the rude qualities of all early gods.

123. Sketch of Normal Religious Development. Leaving out of account for the moment the formal or instructional side of religious training, let us try to sketch the effect of normal relations between a child and his elders. The mother or nurse begins the work of training the moral and religious nature by her gentle, regular, hygienic response to the infant's physical needs.[1] Here begins the revelation of love, human and divine, as

[1] See J. G. Compayré: The Intellectual and Moral Development of the Child (New York, 1896), Part I, pages 168 f., and 193 (note); also G. Stanley Hall: Article on Moral and Religious Training, etc., in the Pedagogical Seminary, volume I, page 199. Froebel remarks: "Pure human, parental and filial relations are the key, the first condition, of that heavenly, divine, fatherly, and filial relation and life, of a genuine Christian life in thought and action."—Education of Man (New York, 1888), Section 61. See, also, sections 21 and 88.

the meaning of life, and of law and order as the method of love. The infant soon discovers that his wants are ministered to by the moving, speaking objects that we call persons. His world is a world of persons, and supreme among them are the parents. His sense of dependence upon them is the religious impulse in its earliest stage.[1] In some cases, probably many, an attitude toward a parent that is indistinguishable from worship develops in the early years. It would be strange if it were not so.[2] I have in my possession an account of a gentleman who still remembered the occasion on which he discovered that his father and God were not the same being. This corresponds, no doubt, to nature-worship in the race. But quickly there springs up a contrast between the parent and an ideal being. For the child's demands outrun the supply which the parent can or will provide. Nevertheless, for a long time the parent continues to be the nearest represen-

[1] "I don't need to pray to-night," said a little child, "for papa is going to sleep with me."

[2] "The moment when the baby's mind first passes on from the sight of his bottle to a foregrasping or imagination of the blisses of prehension and deglutition . . . marks an epoch in his existence. . . . This is the moment at which . . . 'mind rises above the limitations of the actual, and begins to shape for itself an ideal world of possibilities.'"—James Sully: Studies of Childhood (New York 1900), page 405.

tative of ideal being that the child knows.

The possibility of religious development is provided for in the fact that the child's demands thus reach out into an ideal world. A place is here prepared for the idea of divinity, and constant contact with the parents' religious life furnishes content for the idea as rapidly as the child can assimilate it. His religious ideas and attitudes will grow with the developing sense of need. Demand for the supply of merely physical needs is followed by demand for knowledge. The age of curiosity, of free imagination, of fairy tale, reproduces something of the myth-making stage of religion in general. The incompleteness of the parents' response to the question-asking impulse permits the child-mind to pass on toward the ideal of a being who can answer all questions.

After the question-asking age comes a period in which conscience and the sense of law become more prominent. At first the family is the moral universe of the child. The parents are discovered to possess not only power to supply hunger, and knowledge to supply curiosity, but also authority to command the will. Yet the still greater discovery is made that the parents are not the

source of law, but subjects of it, and so the child projects into his ideal world a supreme moral will.[1]

At length comes the adolescent period, with its blossoming of the social instinct, and its tendencies to deeper feeling and broader outlook. The child who is just becoming a man looks out into his new world seeking complete expression for his new impulses. He finds society a mixture of love and hate, of self-sacrifice and self-seeking, of greatness and littleness, of beauty and ugliness, of truth and falsehood. He flees once more to the ideal being that has hovered over his whole experience, and attributes to it all power, all truth, all beauty, and all love. God is no longer mere power, wisdom, and moral will; he is the universal Father, and his kingdom becomes the one object of complete worth in the world. The youth now takes God as his portion in a new and deeper sense, and enlists as a soldier of the kingdom. Yet here, as at all earlier stages, this ideal side of the nature is called out and fed by the personal elements of the environment, by the ideal qualities of parents, of friends, of the Christ.

[1] See J. Mark Baldwin: Social and Ethical Interpretations in Mental Development (New York, 1897), pages 327ff.

In this whole development three principles are manifest: *First,* the soil of all religious seed-planting and growth is the spontaneous idealising of life. *Second,* the ideal qualities manifested by persons interpret the child's idealising impulse to himself and give it specific content, while the faith of the child in the reality of ideal being is reinforced by the living faith of his elders. *Third,* the instructional element in this development comes in as a needed interpretation of what is already a reality to the child.

CHAPTER XIV

PERIODS OF DEVELOPMENT: INFANCY AND CHILDHOOD

124. Our Deficient Knowledge of Childhood. In spite of the great advance in child-psychology during the last twenty years, our insight into the growth of the mind is still very far from being complete. The ideal is to secure a history of the experience of a normal child *as that experience appears to the child himself*. Now, though our reminiscences of our childhood are of some worth, they are scanty and beset with illusions of memory. On the other hand, our observations of children are beset with a tendency to interpret childhood activities and words as though they meant the same to the child as they do when they occur in our own lives. This is an instance of what is called "the psychologist's fallacy", or attributing our own states of mind to others (whether animals or men) whenever they perform the same acts that we do. A good example has already been given in the misinterpretation of children's "lies" and "cruelty." In particular, it

is essential to remember that the young mind is relatively undifferentiated; it simply does not have the sharply defined mental states that we experience in ourselves. We are not to think of it as a miniature reason, a miniature will, and a miniature conscience, but rather as a simpler personality which is in process of organising itself into reason, conscience, and will.[1]

125. The Periods of Growth. In a rough way, however, it is possible to detect the chief periods of growth and some of the characteristics of each. Before maturity is reached, two main periods, each with subdivisions, are lived through. The earlier, comprising infancy and childhood, extends to the age of about twelve; the later, called adolescence or youth, covers the next ten or twelve years. The subdivisions of the first period are as follows: Infancy, to the age of six; early childhood, six to eight or nine; and later childhood, eight or nine to twelve or thirteen. In general, the period of childhood ends with girls about a year earlier than with boys, and the period of adolescence two or three years earlier. The subdivisions

[1] See Irving King: The Psychology of Child-Development (Chicago, 1903).

of adolescence will be given in the next chapter.

Concerning the periods of growth two remarks must now be made. The first is that thus far the present work has employed the term "child" to designate simply the immature human being, no line being drawn, except now and then, between childhood in the narrower sense and adolescence. From this point on the technical sense of "childhood", as designating the period between infancy and adolescence, must be borne in mind, else confusion between the narrower and the wider use may occur. A second needed remark is that the periods of growth are generally not sharply marked at their boundaries in respect either to time or to mental traits. Some individuals pass through a given stage more rapidly than others, and so the figures just given must be understood to represent simply a rough overage. Further, the mental traits of any period make their appearance gradually rather than suddenly, though there are plenty of exceptions to this rule. As a graphic representation of mental growth, therefore, neither an inclined straight line, nor a broken line like the profile of a stairway, would be

true to the facts, but rather a wavy line that is a mean between the two.[1]

126. Point of Contact in Infancy. Our present task is to point out the chief mental traits and spontaneous interests that offer a leverage to religious and moral influences at the successive stages. In the period of infancy, three points of leverage are discernible. *First*, as already indicated, physical needs can be ministered to in such a way as to reveal love as the moving force in persons, and law and order as the method of love. *Second*, after language has been acquired, the parent, and later the kindergartner can color the infant's moral sky by means of appropriate simple stories. Such stories should have no moral attached, but their cumulative effect should be to represent the truth of life. *Third*, the play impulse lends itself, through imitation, to the culture of social qualities. In the plays of the kindergarten, habits of co-operation, of giving, of submission to a social whole, are formed. The same habits can be formed in a well-regulated home also. Merely to do *for* a child rather

[1] A general discussion of periods of growth will be found in A. F. Chamberlain: The Child (London, 1901), Chapter IV, and in Samuel B. Haslett: The Pedagogical Bible School (New York, 1903), Part II.

than *with* him; to make the whole household revolve about him, is to prevent him from being a real member of the family, for a member both gives and receives.

127. Point of Contact in Early Childhood: (1) The Social Order.

In early childhood (six to eight or nine), character-training proceeds by methods that are similar, yet more developed. *First*, the child's relation to parental feeding and care, to the necessary law and order of the household, and to playmates, now involves rules which the child himself recognises as binding. He is already beyond the control of mere unreflective impulse, and there begins a struggle between his impulses and his rudimentary principles. The social order is reflected in his own consciousness; the social and the egoistic principles thus come into collision within him, and so he makes the acquaintance of conscience, though in a most rudimentary way. The training of character at this point will consist in transforming merely external rules into genuinely internal ones. To make rules prevail externally is not enough. To secure compliance through merely egoistic motives, as is done in much of what is called rewards and punishments, is to make secondary the very thing

that training should make primary. Already the child appreciates some of the reasons for the rules that are imposed upon him, and to this extent reasons should be given. Yet reason is still too frail to be the sole reliance. Often the only reason that can be given is that "we always do so," "it is the custom," and so on. Hence, the child must be allowed to discover by experience that obedience brings happiness and disobedience pain. But both the happiness and the pain should have two qualities not usually associated with the popular notion of rewards and punishments: They should as far as possible be simply natural consequences of the child's conduct, and they should be shared in by the whole group of which the individual child is a member. The whole family should suffer and rejoice together, and thus each child should come to think of his pains and pleasures as the pains and pleasures of his social self.

128. (2) The Imagination. This is a period of active imagination. Objects are becoming definite, images of them are multiplying, and these images are combined and separated in the freest manner. Stories, more involved and connected than those of infancy, and especially stories of dramatic action, are

in the greatest demand. The same story is wanted over and over, and in the same language. Here is opportunity to fill the mind with a stock of images that shall represent life in its truth. The stories that are employed should not be goody-goody, nor should they contain any effort to reveal spiritual ideas and motives that are beyond the young child's stage of spontaneous interest. What is needed is, once more, the truth of life embodied in simple, sensuous forms, especially forms of outward action.[1]

129. (3) Expressive Activities. Expressive activities, always in order, now take on a special significance. To the relatively aimless activities of the infant succeeds effort for successful activity, for attaining some end that is definitely conceived. Hence the delight of children in re-telling a story or acting it out; securing control of objects; arranging objects in accordance with some plan; constructing things or participating in the work of the household. Here is opportunity

[1] One of the delights of my own childhood was the story-telling of my maternal grandmother. There were tales of Indians, and bears, and thrilling escapes. Yet the story that has proved to be most tenacious in my memory is a crude recital of a moral temptation and a moral victory. The story had abundant action, and abundant humor. Whether a moral was appended I cannot say, but I know that the story made truthfulness appear as the natural way of getting along.

for the sharing of life mentioned in Chapter XI, and also for expressive activities in connection with stories from the Bible or from other literature. Temples, cities, forts, soldiers, ships, will be gladly constructed as a living-out of story-material.[1] Further reference to constructive activities will be made in Chapter XVII.

130. The Use of Wonder-Stories. Here an important question arises: Is it wise to tell to children as true, or to permit them to regard as true, stories that they will ultimately doubt or disbelieve? Extreme positions have been taken upon this question. On the one hand, some parents refuse to tell their children any myth or fairy-lore, even denying them the joys of dear old Santa Claus. Such cases as the following are cited in support of this position: A little girl is said to have re-

[1] Another reminiscence may be pardonable. If I may trust my memory, the occupations that gave me the most satisfaction at this period were these: In the earlier part of it, digging holes, and building canals, tunnels, and bridges in the clean sand under the limbs of an ancient maple tree; going to a gulch back on the farm, digging holes in its hard-packed, sandy walls (I can still smell the odor of the freshly uncovered sand), and gathering "fools'" gold. Later came jumping from the high beams of the barn into the hay-mow; hunting hens' nests; riding the horses to water; riding the horse that drew the "cultivator," or otherwise "helping" in the farm work; gathering hickorynuts and butternuts. At the close of my early childhood I became a dweller in a village, and it seems to me now that my life became all at once relatively empty.

marked, "What you told me about Santa Claus is untrue, and how can I know that what you are telling me about God is true?" At the opposite extreme are theorists who say that, since the individual recapitulates the history of the race, the child should be supplied with such mental furniture as the race possessed at a corresponding stage. Hence, the Greek and Teutonic mythologies, fables, fairy-stories, and folk-lore of many varieties have been recommended. On the same ground it is proposed to feed children with wonder-stories from the Bible, and apparently the stories which adults have the most difficulty to accept are regarded as best adapted to childhood. "There is nothing more natural for the child," it is said, "than the belief that the one whom he thinks of as God should do wonderful things, should make the iron to swim, the water to burn or the sun to stand still when his great servants requested him to do so. He will be troubled sufficiently in later life when reason and the philosophic tendency have developed and he has to wrestle with the nature of miracles, their necessity and their plausibility, and all this should be left for maturer years."[1]

[1] S. B. Haslett: The Pedagogical Bible School (New York, 1903), page 248. See also pages 305-313.

It is, indeed, easy to understand how children thus fed come to "be troubled sufficiently in later life," but why should we thus lay up trouble in store for them? Sound education will try to prevent the upheavals, not to say catastrophes, that these words imply. The correct method of handling the myth and wonder-story seems to lie midway between the two extremes. A little boy who had begun to guess the truth of the Santa Claus myth came to his mother a day or two before Christmas with the question, "Mother, is grandma Santa Claus?" "Yes," replied the mother. "Is Auntie L. Santa Claus?" "Yes," was the answer again, and to each appeal for literal truth the mother responded with literal accuracy. Yet when Christmas Eve came, the boy hung his stocking as usual, and he and his younger sister entered into the whole Santa Claus myth with the same zest as before. The point of this incident is that truth contained in figures can feed the imagination at the same time that the reason is fed with the same truth in literal form. Reason and imagination are not antagonistic to each other except where false education has made them so.

One extremist would feed the reason and starve the imagination, while the other would

stuff the imagination without reference to reason. The present tendency is toward the latter extreme, and the current is setting so strongly that way that a warning is needed lest we prolong for another generation the difficulty with biblical wonder-stories that has so seriously troubled the last several generations. If we do not believe that a serpent spoke articulate language, or that the sun stood still at Joshua's command, we should not teach these stories as though they were true. If we doubt them, we should not teach them as though we did not doubt. As soon and as far as any child shows an inclination to discriminate literal truth from imaginative forms, the literal truth should be given together with the figure that clothes it. This does not imply the foisting of theories or of debated points upon children who are not ready for them, but it does imply fidelity to the truth as we see it. Only through such fidelity can we prevent catastrophic doubts in later life.

131. Children's Questions. This brings us to the problem of children's questions. In later infancy and early childhood, curiosity is likely to be insatiable. Its demands often outrun the knowledge of

parent and of teacher. The facts and laws of nature, particularly the mystery of generation and birth, Bible history, human institutions and customs, moral laws, God—all these topics and many more are included in the demand for information. What response shall be made to this demand? Our central principle of the sharing of life offers a reply. Just as fast as the child's spontaneous interests call for information, a perfectly honest and open response should be made. The parent or teacher should share his knowledge with the child without stinting. This does not mean that the child is capable of receiving the whole truth on any subject, but only that he should receive all that he really demands and in a form adapted to his powers of assimilation. This plan will involve many an "I do not know," and "I am not absolutely sure, but I believe," and it will forbid all evasion and deception. To deceive or evade is not merely to put away a troublesome question; it is to put away the child's personality also; it is to begin cutting away the surest and most natural bond between the child and his elders. On the other hand, an honest, painstaking answer to a question gives much more than information; it gives a self. It is an act

in which a mature soul goes out and encloses within its own warm life the dependent soul of the child.

Doubtless this requires a high type of courage. To reveal one's self thus to a child is like standing before the judgment-bar of God. Indeed, is not childhood in reality a divine bar of judgment? In its presence we are forced to consider what we really are, and whether our ideas, our ideals, and our practices are worthy to be perpetuated through the new generation. Here we have to cast aside all insincerity, all conceit. We must confess the limitations of our knowledge and of our moral attainments, and discriminate between what we know, what we believe, and what we hope for. It is also necessary to become simple, to appreciate the child's point of view, and to adapt information to his powers. Blessed is the child who receives such answers to his questions that he never ceases during all his developing years to bring his problems directly to his parents![1]

[1] There is a special reason why questions relating to sex, generation, and birth should receive this kind of response, namely, that the desired information is sure to be acquired, and that, if it is not acquired from its natural, pure source—the parents—it is almost certain to come from sources that mix error with truth, pollute the imagination, and often corrupt the conduct. Even the air of mystery that surrounds this subject when it is not frankly treated is a source of danger. For it stim-

132. Traits of Later Childhood. Between early childhood (six to eight or nine) and later childhood (eight or nine to twelve or thirteen) there is no obvious break, but yet a real transition. Imagination now comes closer to real life. Tales of adventure and true stories from biographical and historical sources come into demand. This means that the child's own personality is growing definite to himself, and so also the personality of others.[1] Consequently a higher form of social organisation is possible. Heretofore, games

ulates the imagination, drives to clandestine sources of information, and tends to precocious stimulation of the sexual organism. As fast as real interest in this subject grows, correct and literal knowledge should be imparted, though it may well be clothed in the garments of poetic feeling. The most approved plan is to explain the processes of reproduction among the flowers, and then among animals of different grades. The knowledge thus imparted is at once scientific and yet capable of poetic treatment. Students of this subject believe that parents should impart such knowledge *viva voce*, and not by giving their children books containing it. A gentleman who has had large experience in the instruction of boys in the facts of sex speaks of Mary Wood Allen's *Almost a Man* (Ann Arbor, Mich.: Wood-Allen Publishing Co.) and Dr. Stall's books (Philadelphia: Vir Publishing Co.) as suggestive to parents and less open to objection than many books that have the same end in view. When later adolescence is reached the youth may with greater safety read for himself the right kind of books on this subject.

[1] If persistence in memory is proof of an originally deep impression, most of the Sunday-school books that I read during this period made little impression upon me, and were therefore ill-adapted to my spontaneous interests. Of the entire number I can now recall the contents of only one, a life of Charles Goodyear. One passage in it is especially distinct—the scene in which his zeal in pursuing his experiments in the vulcanisation of rubber led him, in order to keep his furnace hot, to cast in even the furniture of his home.

have been chiefly those in which, like running, wrestling, marbles, top-spinning, and the like, the individual competes with other individuals. But in the present period team games begin. At first even the team games are played for individual success or glory, but by the age of ten or eleven there develops true team play, that is, play in which the individual works disinterestedly for the success of the team. Parallel with this is the tendency for boys, from the age of ten, to form groups or "gangs" of a more or less secret kind. Finally, interest grows in matters that involve skill or specialised ability, especially of a physical kind. Hence the efforts of girls to acquire skill in jackstones, beadwork, doll-housekeeping; of boys in various athletic exercises, and of both boys and girls in puzzles. Connected with this, no doubt, is the readiness of children in the latter part of the period to apply themselves to the task of committing things to memory. Tricks and sleight-of-hand become fascinating. For a considerable period one of my little friends scarcely ever met me without asking, "Have you any more tricks?" Interest in constructive activities is also considerable. Wooden swords, weather-vanes, wind-mills, toy boats, home-made wagons and

home-made bob-sleds, bows and arrows, traps, kites—all testify to it. Finally, boys show extraordinary interest (which does not end with this period) in athletics. I have seen boys at this age show astonishing endurance in running around a city block as many times as possible without stopping, or in striving to increase the height of their high jump. The page of sporting news in the daily paper is read with the greatest eagerness. Especially interesting is the person of any champion, whether prize-fighter, heavy-weight lifter, pole-vaulter, or what not.

133. Its Religious Training: (1) Through the Social Order. In this period, as always, the primary educational fact is the contact of the child with the life of the family. In the sharing of life that constitutes the bond of the true family, the child absorbs religion by suggestion and imitation. But the process changes from stage to stage, particularly because the child increasingly realises his own individuality. In later childhood the personal realisation of right and wrong, what we call conscience, begins in a somewhat large and definite way to take the place that was occupied in early childhood by mere rules imposed by external authority. This does not

imply that now that the child has a conscience of his own he is to be left to himself, but only that his intimate relation to the family is to be advanced to a higher plane. Increasing sense of responsibility is to be met by actually increasing the responsibilities, that is, by enlarging the functions of the child in the family or other social group. Further, the growing sense of self is to be fed by increased, not diminished, fellowship with the parents. In this period, particularly toward the end of it, the parents can easily weaken or lose the confidential relationship upon which the surest influence depends. Consequently, this is a time when the sharing of the children in adult interests, and of adults in the children's interests becomes of especial significance. Working together, reading together, playing together, form the natural background for advice, instruction, and common worship. Here is the clue, also, to sound discipline. The child is to learn the meaning of law chiefly through his personal fellowship with parents who are law-abiding. A parent who tramples upon a child's sense of justice, or who in the administration of even a just rule lays aside his fellowship with the child, or who in his own person exhibits caprice, arbi-

trariness, or selfishness, is training the child in lawlessness. The most impressive exhibition of the mightiness of law for any child is a parent who obeys law. In short, the will of the child, now coming to itself, is to be trained chiefly through the fellowship of obedience, the fellowship of labor, the fellowship of play, and the fellowship of worship.

134. (2) Through Interest in Personality. In the next place, the interest in human life that springs up in this period, especially the interest in adventures and stirring action, can be directly utilised for evoking high ideals of strength and courage. The child now begins to sit in judgment upon persons as he has not done before. He estimates and weighs, condemns and admires. It is at least as natural for him to admire strength, skill, or prowess in the service of high ends as in the service of low ends. Possibly it is still too early for him to realise that real strength lies in the intellectual and moral sphere, and that real heroism is heroism of conscience, but it is never too early to fill the mind with interesting images of power rightly employed. Such images are to be found in abundance in Biblical and other biographical material. Under the mere law of association

of ideas these images will reinforce the child's own conscience. They will help him to feel the naturalness of right conduct, and to feel this is to win half the battle for character.

135. (3) Through Spontaneous Activities. A third means of religious culture is found in the characteristic activities of the period. They cover a wide range, from exercises of the muscles to exercises of the memory. Manual training, which should be a part of the curriculum at every stage, now begins to show some of its moral fruit. Neatness, accuracy, patience, submission to law—all these virtues grow directly out of properly guided manual training. Further, it is involved in manual training that the pupil shall habitually look at material in the light of some ideal to be realised in and through it. Thus, controlling one's self and one's material in the building of matter into ideal forms, even though the ideal be the humble one of a useful stool or table, the child actually exercises the powers and qualities that make a good life. The impulse toward works of skill can be further employed in the way of expressive activities for the illustration and full in-working of the Biblical or other material of instruction. Examples will be given

in our discussion of the Sunday school. Similarly, the readiness to undertake feats of memory can now be utilised for storing the mind with the best things in the Bible and in general literature.[1]

136. (4) Through the Group-Impulse. Finally, the impulse to form groups and to engage in team games, especially toward the end of this period, furnishes an opportunity for developing the social sense. Two apparently opposite, yet complementary, facts can now be observed, the fighting tendency and the grouping tendency. Both represent a heightened sense of personality, and both represent a tendency to socialisation. For the fighting is commonly done in the interest of a group, and in any case it represents a new sense of justice, or honor, or social approbation. Here is opportunity to help the child to learn what real justice and honor are —not by rebuking and repressing fighting altogether, but rather by directing the impulse into socialised channels, such as the defense of the weak against oppression, the righting of social wrongs, and so on. In similar ways, the spirit of team games or of other group-activities can be made to realise itself as self-

[1] See Chapter X, § 89.

sacrifice, fidelity, loyalty. This implies, of course, that adults should not hold themselves aloof from these child's interests, but enter into them with sympathy and appreciation. Merely giving advice is not enough; merely restraining excesses is not truly educative. Here, as everywhere, the essential educative force is the genuine mingling of a developed life in the interests and occupations of undeveloped lives.

CHAPTER XV

PERIODS OF DEVELOPMENT: ADOLESCENCE

137. Our Limited Knowledge of Adolescence. The study of the inner life of adolescents has been limited almost exclusively to children of families connected with, or under the influence of, the evangelical Protestant churches. Even of these children the ones chiefly studied are those who have varied least from customary types of piety. Of the inner life of adolescents brought up under Catholicism, or under non-Christian religions, or without religious influences, we know next to nothing except by inference. Adolescent religious psychology is therefore far from being complete. Yet three claims may be made for it. In the first place, the analysis of cases has been sufficiently careful to establish results that are true at least for the particular classes examined. In the next place, these results have been brought into relation to the physical and mental traits that are characteristic of the period in general. Finally the results have been brought into relation also with a large body of religious cus-

toms and rites in the Christian churches and in other religions. From all this, it is safe to conclude that the cases already examined have important significance as revealing the general nature of adolescence, though the special form in which they present it is determined by a special environment and type of training.

138. The Central Point of View. The central point of view for understanding adolescence is the psycho-physical one, particularly as it concerns the change from childhood to adult life. This transformation is as fully mental as physical. In both realms it is a change in the relation of the individual to the species, specifically a change in which the individual acquires new power, yet power the meaning of which has reference to society. Here stand individualising and socialising processes over against each other, yet united into one. The child becomes independent of parental control, begins to think and act for himself, has a larger individual life, yet, at the same time, he acquires a heightened social sense, forms more and deeper connections with his fellows, and actually becomes more fully subordinated to social custom than before. Thus, both self-consciousness and social consciousness come to the blossom. Intellec-

tual capacity is heightened, emotion grows deeper, ethical and æsthetic sensibility grows acute. Defective training or environment may, of course, provide inadequate opportunity for the growth of these tendencies. They appear in varying mixtures according to temperament, health and disease, rest and fatigue, and suggestion arising from the immediate environment. But now for the first time the individual acquires these higher capacities which, under proper conditions, become actualities.

139. Direction of Religious Growth. If the religious life is to go on developing through this period, it must undergo a parallel transformation. On the one hand, one's religion must become more clearly one's own, a value personally realised, an idea that brings personal conviction; on the other hand, it must become socialised, idealised, and expanded until it is all-inclusive. Into the thought of God should now be poured all the wealth of new sentiments and ideals. The intellect, becoming independent, and aspiring toward ultimate truth, is feeling after an ideal mind that shall contain all the riches of truth. Conscience seeks an absolute standard. The social impulse reaches out beyond all visible

persons to the thought of an ideal and indestructible fellowship. A new eye for beauty now adds to all this a sense of an inner side to the glories of nature. An all 'round religious development, in which idea, sentiment, and action become an harmonious unit, personally realised, yet all-encompassing, is not the rule, but it represents the possibilities of the period and the direction that religious culture should take.

140. Sub-Periods of Adolescence. These qualities of adolescence do not all appear at once, but progressively in three sub-periods. The first, or early adolescence (twelve or thirteen to sixteen), is marked by a strong tendency to self-assertion, yet to incipient social organisations, particularly with persons of the same sex. It is the awkward age when, being rather more than a child and yet less than a man, one has no customary grooves in which to move. Hence its apparent contradictions of boisterousness, yet secretiveness; of timidity, yet over-boldness; of self-assertiveness, yet dependence upon a group or "gang." There is abounding physical activity, and a correspondingly keen appreciation of action, strength, and heroism.

The second sub-period, or middle ado-

lescence (sixteen to eighteen) brings more of sentiment, more attraction toward persons of the opposite sex, more romanticism, and more sense of the depth of life. Self-consciousness takes on a social coloring, as in early adolescence it was largely given to self-assertion. Because of its increased emotional capacity, this is the period when the largest proportion of conversions, as this term is commonly used in the evangelical Protestant churches, occurs.[1] This fact does not prove that the emotional stresses frequently connoted by the term conversion, or indeed that conversion in any sense, is normal to just this period, but only that influences that touch the sentiments are more effective now than at any other period of life.[2]

The third sub-period, or later adolescence (eighteen to twenty-four or even later) tends

[1] Edwin D. Starbuck: The Psychology of Religion (London, 1899); George A. Coe: The Spiritual Life (New York, 1900), Chapter I.

[2] The age of 16 is the most favorable for *emotional* conversions. But it is a misinterpretation of this fact to assume that therefore conversions of this type should be looked for in all persons, or that entrance upon a personal religious life should be postponed to this particular age. On the contrary, the general trend of the psychology of adolescent religion is to the effect that religious growth and religious conversion are simply two forms of the same thing, and, further, that the abrupt form of this process is often due to neglect of training in earlier life, to defective training, and to a large mass of circumstances that are not essential to personal religion. As to the age for joining the church, see § 143.

more toward reflectiveness, the construction of one's thought-system, the recognition of one's practical relations to society, the consideration of one's calling in life, the assumption of full responsibility as a citizen.

141. Religious Culture in Early Adolescence: (1) Hero-Worship.

Every characteristic of adolescence here named furnishes a point of contact for religious education. To begin with early adolescence (twelve or thirteen to sixteen) its admiration for strength, individuality, heroism, offers a direct means of approaching the problem, What is it to be a strong man? Every one who is familiar with athletics knows that it is mind not less than muscle that wins athletic contests. A strong man must have a strong mind. But a mind is weak that does not devote itself to worthy ends. Moral courage is more heroic than so-called physical courage. In fact, a series of steps can here be taken from admiration of strength as such to admiration for strong Christian character. The means for making such impressions are first of all true stories and biographies from the Bible and from general history. Such a study, interesting in itself, will lead up to the truth

that Jesus is really the strongest man in all history.

142. (2) The "Gang" Impulse. The impulse of young adolescents to form close, more or less secret groups, commonly called "gangs", of persons of their own sex is a preliminary manifestation of the social consciousness.[1] The impulse that underlies these gangs is essentially good, because it is social. Yet the self-assertive spirit of boys at this period, coupled with the secrecy of the gang, easily leads to small violations of established order, then to larger ones. Any boy who is neglected by his parents at this time is likely, through his gang (the existence of which his parents may not be aware of), to read pernicious literature, to form vicious sexual ideas and habits, to pilfer and lie, and thus to become, even through the social impulse, unsocial toward the world at large. The gangs of young criminals in our cities are simply groups of fellows whose natural appetite for sociability, activity, and freedom has had insufficient or improper food.[2] The gang impulse

[1] Our knowledge of adolescent girls is far less than that of adolescent boys. What is here said of gangs applies, primarily, to boys, though the principle involved is not limited to them.

[2] One of Chicago's gang of "car-barn murderers," just before attempting suicide as a means of escaping the gallows, scrawled a defence of his life, or rather a glorifi-

is as capable of being an instrument of weal as of woe. It may develop in moral and religious directions as well as any other. The part of wisdom is not to attempt to suppress it (the attempt is pretty sure to fail), but to get religion into the gang, or the gang into religion. Experience at settlements and some churches shows that young adolescents willingly accept the leadership of a mature man who understands them.

143. Age of Joining the Church. If there is a normal age for joining the church, it appears to be just this age, with its new demand for social existence. Among 512 officers of Young Men's Christian Associations the average age of the first deep religious impression appears to have been 13.7 years.[1] Among 99 men who were studied with reference to all their periods of special religious interest, as many awakenings of the religious sense occurred at twelve and thirteen as at sixteen and seventeen.[2] A recent study,

cation of it, that showed arrest of moral development at just the period when early adolescence is carried away with admiration of power and courage and with the spirit of the gang. The poor fellow prided himself on his fidelity to his companions, his daring but lawless acts, his ability to elude the police, and his several experiences of being shot.

[1] Association Outlook for December, 1897. Article by Luther H. Gulick.

[2] George A. Coe: The Spiritual Life (New York, 1900), Chapter I.

not yet published, shows that in a group of "growth cases" reaching into the hundreds, the most distinctive period of spontaneous interest falls at the age of twelve. At about this age many children desire to join the church, make public confession, or be baptized, but are prevented on the ground that they are too young. There commonly follows indifference that is in many cases never overcome. This is about the age, too, that liturgical churches have fixed upon, by long custom, for confirmation or first communion. From all these facts, it appears that the age of the gang impulse is the one most natural for a step in social religion, and for recognition by the church.[1]

144. (3) Personal Friendship. One of the most effective means of developing character in this period is the confidential friendship of a mature person of the highest Chris-

[1] Contrary to my former view and to the view of Starbuck, I am convinced that early rather than middle adolescence is the more important turning point. Conversions that occur at sixteen and seventeen seem to me to represent cases in which development of the religious sense did not proceed normally during the preceding four or five years; they are essentially an effort to "catch up."

If the age for joining the church is either early or middle adolescence, the conditions of church membership should be exceedingly simple—little if anything more than an acknowledgment of the leadership of Jesus. Subscription to a creed is entirely out of place before later adolescence at least. Whether it is ever in place as a condition of admission to church membership need not here be discussed.

tian character. Such friendship is the inestimable privilege of parents. If the adolescent only carries his real problems and interests to his parents the contest against evil associations and groupings is already won. Here in early adolescence is the foundation laid for the good or evil that appears in middle and later adolescence. "The best safeguard of a young man in college—better even than being in love with the right kind of girl—is a perfectly open and affectionate relation to both parents. . . . One of the surprises in the administrative life at college is the underhand dealing of parents, not merely with college officers, but with their own sons."[1]

There is absolutely no substitute for the giving of one's self in a personal friendship to unformed youths. No other form of kindness, no other act of affection, however intense the affection may be, will suffice. A head master was obliged to inform a father that his boy was failing in his studies, and that he had been "playing the races." "I don't understand it at all," said the father,

1 LeBaron Russell Briggs: School, College and Character (Boston, 1902), Chapter I. Dean Briggs calls especial attention to the fact that, as the young man's chief temptation grows out of his newly acquired interest in sex, this is a point at which the lack of confidential relations between parents and children is most destructive.

"for I have given my son everything he could wish for." Yes, everything except the one thing that alone could make the son safe. In contrast to this, a mother in one of our western states, fearing that her boy, when he began his college studies, would no longer find her a companion of his mind (since she had not had college advantages), actually procured college text-books and studied them year by year so as to keep abreast of her son's intellectual interests.[1] It is, perhaps, needless to add that, in some degree, teachers may share the privilege of parents in respect to friendship with young adolescents. A teacher who establishes such relations with his pupils that they freely express themselves to him multiplies his moral and religious influence over them many fold.

145. Religious Culture in Middle Adolescence. All that has just been said of early adolescence applies also to middle adolescence (sixteen to eighteen). But in general these personal relations must be established in the earlier period or

[1] Would that all who read this paragraph might have witnessed the pride with which the son told me these facts, adding that simple, intimate companionship with his mother had continued from boyhood all through his college days. Here is a hint as to the value of higher education for women.

the opportunity for starting them fades away. In addition, leverage for religious culture in middle adolescence is found in the larger part played by sentiment, particularly the social sentiment. Worship now acquires new meanings and influence, and it should be administered in that beauty of holiness that the youth is now ready to feel. Again, the inner life of heroes and saints, and the inner springs of history, acquire interest. In both early and middle adolescence missionary biography and adventure offer rich material. Now, too, the inner side of the life of Christ will touch the heart. Further, the growing social sense makes possible the use of social influences in a new way; the young people's society or the organised Sunday-school class will tie the individual to the church, offer means of personal religious culture, and introduce him to simple forms of service for the church and for his fellows.

146. Training the Sentiments. How shall we treat the tendencies to sentiment that now appear? Some persons simply smile at the crudities that come to the surface, and pass them by as insignificant. Others play upon the emotions, sometimes stimulating them to excess under the delusion that emo-

tional upheavals indicate the transformation or sudden maturing of character. Still others discourage active emotion as a sign of weakness. But in all these attitudes the educational idea of development through the guidance of spontaneous interests is overlooked. The correct attitude toward adolescent sentiment is this:

(1) The developmental principle holds at this period as fully as at any earlier one. There is no "short-cut" to maturity. If emotional crises occur, as they are likely to do even without forcing, they should be treated simply as facts belonging in a long series of other facts reaching from infancy to manhood. But emotional crises are not to be worked for or "worked up." Development may, indeed, be more rapid at one time than another. Even in intellectual growth there are sometimes sudden startings and equally sudden checkings. Yet we cannot rely upon any sudden start to bring the pupil to his intellectual or his spiritual goal. These starts must be co-ordinated with what goes before and with what comes after, and especial care must be taken to prevent a reaction into indifference when the emotional outburst has spent itself.

(2) The fact that sentiment begins to blossom in this period indicates that it should have a place in our scheme of education. What is needed is culture of the sentiments. This differs from over-stimulation, as it does from neglect and from repression. It implies feeding this side of the nature. The church services should have such a content, setting, and manner as to produce the awe, the elevation, and the joy of worship. The upspringing thirst for a personal realisation of God should be met in our teaching by some instruction regarding the experiences of the heart and the conscience that certify to us the immediate presence of God. The ethical sentiments, particularly, should be deepened, yet made free and joyous. The idea of the brotherhood of man, and of service to men as containing and revealing something of the meaning of our mysterious existence will be welcomed by the growing social instinct.

(3) Yet it is easy, by over-stimulation of the sense of right and wrong, or by too great emphasis upon the inner evidence of divine things, to produce morbidness. Other frequent contributing causes of morbidness are abnormal states of the physical system, particularly nerve-fatigue induced by neglect of

physical hygiene (improper diet, late hours, indoor living, etc.), excessive excitements (social and other), overloading the school curriculum, evil habits, unhappy personal relationships in the family, and so on.[1] On the other hand, too much publicity in prayer meeting or young people's society is likely to result in habits of shallow spirituality and (under the pressure to say something) in underestimation of the seriousness of speech and the importance of exact truthfulness.

(4) Finally, the normal growth of sentiment may be missed at this its golden opportunity. While many adolescents suffer from excessive or misdirected sentiment, others suffer for the want of sentiment. They are repressed, or made ashamed, or kept from such teachings and associations as awaken noble sentiment, or they are victims of some abnormal physical condition that deadens the nerves. To set free the imprisoned emotional powers of such an adolescent is a great service to him, for unless these powers are now given exercise he is likely to remain through life cold, colorless, incapable of the warmth of appreciation in which so much of life's wealth consists.

[1] I have spoken somewhat fully on this point in Chapter II of The Spiritual Life (New York, 1900).

147. Religious Culture in Later Adolescence. In later adolescence (eighteen to twenty-four or later) the special means of religious culture are determined by the broader, more rational, more ethical outlook upon life, and by the great fact that now the youth begins to assume the full responsibilities of manhood. (1) Broader and more critical studies of life and its problems can be entered upon through the history of Israel and of the Christian church, the general history of religion, the study of Christian missions, of Christian ethics, of Christian doctrine, or of current problems of practical sociology and of church life. (2) Such studies should be accompanied by plentiful means of self-expression, such as discussions, debates, essays, worship, and especially church work and practical philanthropy. Many of the young people at this age should enter normal classes in order to prepare themselves to teach in the Sunday school, and all should study the immediate problems of their own local church. The world now lays upon the adolescent the responsibilities of manhood and womanhood, and the closing part of his formal education is to be had largely through actual service, under proper

direction, in Sunday school, missions, settlements, hospitals, and the various other activities of the church. Further, the duties of citizenship are now to be fully assumed. The laws of the state and the ordinances of the municipality might well be studied in the parts that relate more directly to the ethical aspects of government. Public sanitation and cleanliness, enforcement of the laws relating to liquor-selling, gambling, and the social evil, the problems of honest government—all these interests of the kingdom of God are to be studied and also actively entered upon.

148. Adolescent Doubts. This is the period when intellectual doubts are likely to appear rather formidable. While it is not probable that a very large proportion of the young people of the churches experiences difficulty at this point, a few always do so, and these few will generally be found to include some of the strongest minds in any group. The doubt may or may not be accompanied by emotional disturbance and sense of personal loss or danger. The emotional doubt must often be treated by the methods of general emotional hygiene, that is, by restoring the nerves to equilibrium, and turning the attention to other interests. But what

shall be done with the sincere and persistent intellectual doubt? Now is the time when real statesmanship in education is needed—the statesmanship that believes in freedom of thought; that believes in the capacity of young persons of serious mind to attain a personal conviction on all points that are essential to their character; that conceals nothing, and resorts to no indirection or subterfuge; that has sympathy, good humor, patience; that refuses to permit any young person to excommunicate himself in act or in feeling because of his doubts; that has a strong grip upon the fundamental verities, especially the practical faiths upon which our real life depends; finally, that engages young persons in active service of humanity even in the midst of the severest doubts. The intellectual tactics most likely to be helpful in such cases consist less in the direct refutation of the doubt than in a wider opening out of the problem through which the doubt arises. A larger horizon is often sufficient. A doubt as to the inspiration of the Scriptures can best be met by exhibiting the growth of the self-revelation of God of which the Scriptures are a record. One who appreciates the growth of the religious consciousness in

Israel is not likely to be troubled with the question of inspiration. Similarly, doubts as to the person of Christ may well be met by intensive study of his life as a whole, and a broad study of the place that he occupies in the general religious history of humanity.

149. The Spiritual Value of Human Love. The capacity for love between persons of opposite sex, the beginning of which is the central fact of adolescent psychology, is usually treated as a matter of indifference to religion or else as a positive hindrance to spiritual development. In view of the difficulty of controlling this most powerful instinct, it is not strange that ascetic notions with regard to it should have so largely prevailed. Yet the worst evils are always perversions of the best goods. Social immorality is the most deadly of human vices just because human love stands in the closest positive relation to the growth of spiritual qualities. In fact, the higher sentiments that cluster about the relations of the sexes are, in their normal development, precisely the ones that constitute a spiritual as distinguished from an unspiritual life. This is true whether we find the mark of unspirituality in grossness or in selfishness. The great unselfishness that

knows no life except through losing its life is not an experience of childhood; it awaits adolescence, and it is an upshoot of our capacity for devoted love to a person of the opposite sex. So, also, it is love that refines away the grossness that lurks within our nature. The lover's reverence for the loved object, of which Plato speaks; the idealising in which every lover indulges; the quickened sense of beauty which gives an "opaline, dove's-neck lustre" to the lover's world—all this helps to refine life in general. It spreads through the whole life of lovers and is communicated to the whole of society. As a result, religion is in general promoted by a normal development of human love, and is hindered by whatever prevents or degrades it. There can easily be too great separation of the sexes in all the sub-periods of adolescence. Simple, free, unrebuked association between boys and girls, and between young men and young women has proved itself in our American life and education to be wholesome. The reason therefor is the profound psychological relation between love human and love divine. A social life of which the family, with its unity of adults and children, and of both sexes, is a type, is one of the

surest safeguards of adolescence, one of the surest nurseries of the spiritual sensibilities.[1]

[1] What a fearful moral problem is presented by the fact that hundreds of thousands of young persons, at or near the close of middle adolescence, leave the free social life of the family and the neighborhood to go away to college or to seek their living among strangers in the cities. We shall not solve the problem of religious education for later adolescence until we discover ways and means of providing social life for such young persons. Here is a hint of the opportunity of the institutional church, and of the need for more sociability everywhere.

PART III
INSTITUTIONS

CHAPTER XVI

THE FAMILY

150. The Family as a Moral and Religious Community.

A father who felt constrained to punish a small son for infraction of a command prefaced his act with the following explanation: "My boy, I do not like to punish you, but it is my duty to do so, for God has delegated to me the authority and the responsibility of governing this family." The small boy was at first awed by the thought that his father represented God, and thereby his observation of his father's conduct was quickened. The result was a conviction that the father was mistaken concerning his prerogative, for all the facts went to show that in family government, as in other affairs, he employed his own judgment and sometimes yielded to his own impulses.

As a matter of fact, the conception of the parent as one who simply commands, and of the child as one who simply obeys, belongs with the mediæval conception of church authority and the Augustinian doctrine of divine decrees. Assuming that the child is simply to conform, through compulsion or otherwise, to the will of a superior

being, it forfeits the real educational opportunity of the home. The opportunity of the home is the chance to share life. The superiority of the home to every other educational institution grows not merely out of the length of time that the child is in contact with the parent, but also out of the intimacy of that contact, and out of the completeness with which the family is able to realise the idea of a moral and religious community. Not through mere conformity, but through exercising the functions of a member of the family community, does the character of the child grow. The obverse side of this truth is that the parent educates, just as the child is educated, simply by filling his place as a member of the family community, that is, by submitting his whole conduct to the law of the sharing of life. A part of what this sharing implies has already been shown at various places in our discussion. It implies that children share in the work of parents, that parents share in the occupations of children, that the joys and sorrows of each are shared by all. We need now to carry forward this idea of the sharing of life until we see its bearing upon law and obedience, and upon family religion.

151. Law and Obedience in the Family. It is often said, and with obvious truth, that there is need of more effective teaching of obedience and of respect for law as such. Yet few parents have the heart to go back to the mechanical rigidity of the family government of other days. The pity of it is that so few parents go forward to a realisation of law as the necessary method of love, of obedience as a necessary factor in freedom.[1] The starting point for solving this whole problem of uniting gentleness with firmness, joyousness with obedience, is the conception of the family as a community rather than a mere collection of individuals. Community life implies mutual giving and receiving, helping and being helped, and also the submission of every member to the necessary conditions of a common life. Law is involved in the very idea of the family as a community. It is not necessary to introduce any legalistic or juridical notions of authority; the authority of family law lies open to the sight in the family itself. It simply expresses the concrete facts and conditions of family existence. It is simply mutual helpfulness so organised as to execute itself with

[1] See §§ 40-42.

efficiency. Hence the parents take their place within the family, not as the source of its law, but as subjects of it. Sharing the life of obedience with their children, they teach most effectively the lesson of respect for law. The fact that children must obey before they understand the reasons for obedience need not produce any sense of being arbitrarily dealt with, for their suggestibility enables them to assume, both externally and internally, the attitudes of those who surround them. The essential requirement is that they should feel themselves to be members of a group that is really governed by the spirit of obedience. When punishment becomes necessary, it should be made to appear as an expression of law, not of caprice, and the whole family should enter into the woe of it. The only kind of punishment that can teach real obedience is punishment that is itself obedient and that does not separate the child from the family, but rather binds him to it through mutual sympathy.[1] If a parent should himself transgress, what better can he do than humble himself and become as a little

[1] Much of this has been insisted upon by Herbert Spencer in his "Education: Intellectual, Moral, and Physical" (New York, 1872), Chapter III. But it is doubtful whether the "coldness" that he recommends toward offenders is as good as warm sympathy with them even at the moment of their punishment.

child by making open reparation? The key to the whole teaching of obedience, then, is the establishment of true community life in the family, a life that is free from all arbitrariness, all artificial requirements, but faithful in its administration of the natural and necessary laws of its existence, and insistent upon obedience from the parents as well as the children.

152. Family Religion. In the idea of the family as a community we have the clue to the proper organisation of family religion also. Wherever the children really share the parents' life, and the parents the children's life, in the manner already indicated, participation of the children in the religion of the parents is free and spontaneous. Parents who do not share with their children the life of work, play, and obedience, should not be surprised if they find their children unresponsive to parental religion. We should drop once for all the fatal notion that training in religion can be made to thrive in a compartment by itself, away from the sunlight and atmosphere of life as a whole. With children, as with us adults, religion is either pervasive of life or it is next to nothing. Now, children who participate in the

real life of their elders in other respects, will easily and naturally feel the reality of religion also. They will find family prayer natural and unconstrained.[1] They will listen to instruction. They will accompany their parents to church without forcing, and in due season they will take upon themselves as a matter of course the responsibilities of full membership in the church.[2]

But all this presupposes that the religion of the parents is made constantly visible and audible to the children. Between parent and child there is no known telepathic connection whereby unexpressed principles are communicated. A merely internal religion, which has no outward modes of expression, cannot be a strong educational power. Therefore, if God is to become a living power in the consciousness and the conduct of children, parents must habitually speak of him as an actual, present reality in their own lives.

[1] See § 121.

[2] Would it not be well, on the other hand, for every pastor to see to it that the church service invariably offers something to children that is specifically adapted to their apprehension? I sympathise with children who object to attending a service that is wholly meaningless to them. On the other hand, services can often be made meaningful by stimulating an active attitude of children toward them. All parts of the worship in which the people take part audibly, or by rising or kneeling, can be participated in by children, who can also be encouraged to remember the text, and to look for some idea that can be reported to the parents after home has been reached.

Nothing can possibly take the place of free conversation with children about divine things. Our extreme reticence on such subjects is not due solely to our reverence; it contains also an element of cowardice, and it results in weakening ourselves as well as the young. Religious conversation needs to be reinforced, of course, by specific religious exercises in which children can join.

153. Why Family Training has Declined: (1) Transitional State of Culture. Before discussing any further the specific methods of family training in religion, it will be well to notice the fact that such training, according to universal opinion, has suffered a general decline within the last generation. The causes therefor are complex. First of all, we are in a transitional stage of culture. Within this period the educational ideas of freedom and spontaneity have filtered into the home, and the result has been dissatisfaction with the mechanical and repressive methods whereby religion was once taught. Again, consciousness of the transitional state of religious belief has made parents uncertain as to just what to teach their children. Then, too, improvements in public education, and the extraordinary extension and multiplication of

the means of culture through books, magazines and newspapers have swamped the homely efforts of plain parents. The children have been, as it were, snatched away from the parents, to be educated by the great world.

154. (2) New Industrial Conditions. Meantime, new industrial conditions have also tended to create a gap between parent and child, and to prevent the sharing of life. *First,* the occupation of most fathers has ceased to be carried on at or close to the home. Not only does this prevent the children from securing a share in the father's work, or even a sympathetic acquaintance with it, but the father's early start from home and his late return day by day render difficult any intimate acquaintance with his children, and of course it tends to prevent daily family devotions. *Second,* under the modern conditions of division of labor and specialisation of effort, the family performs fewer kinds of service for itself, and so provides less occupation for children's hands, and less opportunity for co-operation with parents. What was once made in the home is now purchased ready to use. This is true of clothing, of food, of house furnishings and decorations, of the supply of light, heat, and

water. Under the old conditions, each child at an early age assumed regular duties in the way of family service. Thereby were developed habits of industry, thrift, obedience, regularity, a sense of responsibility, and a realisation of mutual rights and obligations. Under present conditions, except in the country, this character-forming participation of the child in the life of his elders is reduced to a minimum. *Third,* because money has become the almost exclusive means of securing the satisfaction of wants it has acquired exaggerated significance. At the same time few children receive any proper training with respect to its acquisition and use. For the most part, the children of to-day are simply spenders of that of which they cannot understand the value or the proper use.

155. (3) Life in Cities. Add to this the enormous increase in city populations, with all that this entails, and it will be evident how seriously the relation of the child to the means of education in the home has been altered. For the city child has less contact with nature, less opportunity for wholesome play, less of the simple life that befits childhood. The multiplicity of interests and distractions incident to modern life, particu-

larly in cities, is also of moment to the problem of maintaining normal family life. For not only are the various members of the family carried apart from one another by the manifold currents of business, social, and recreational interests and opportunities, but the sensitive brain of the child is fairly bombarded by the excitements of the city. More than that, the modern city, by massing the forces of evil, gives them a standing and an opportunity which they have nowhere else. The young behold evil constantly; they see it tolerated and taken for granted; they cannot help knowing how their lower propensities can be indulged with the least chance of discovery and reproach. This is true, not only of evil in its grosser forms, such as drinking, gambling, and licentiousness, but also of all those frivolities that enervate character. In such a situation, the problem of preserving nervous balance, wholesome simplicity, and close family fellowship becomes very serious.

156. (4) Tendency to Luxury. Another set of causes for the decline in parental training may be found in the rapid increase of material possessions. We live in a period of increasing incomes for the masses as well as increasing fortunes for the wealthy. The

effect upon the family is direct and immediate. The spirit of self-indulgence is encouraged, and the homely virtues of Poor Richard's Almanac are forgotten if not despised. Luxury is not definable in any numerical way, but the spirit of it is this: If you want a thing, and have the means of getting it, get it, of course. The result is softness, the decay of active human sympathies, fondness for display, the creation of artificial tastes, the regarding of luxuries as necessities, the acceptance of artificial standards with respect to persons and society, and a tendency to relax wholesome moral restraints. These things are happening, not only among the wealthy, but also among the masses. The scale of expenditure and of display tends everywhere to be the measure of men. Instead of keeping ahead of their expenses by economy of outgo, men think only of increasing their income, and so they involve themselves in an unending chase which constantly increases in rapidity. Upon children the effect of all this is to prevent the development of the sturdy virtues. Home becomes a collection of things instead of a community of persons. The parents become dispensers of cash instead of confidential friends. And

how quickly does a child learn to think, "I may because I can." Money then becomes a curse. Liberty becomes license, and the impersonal goods that the parents have provided become a mere paint to conceal a decaying moral structure.

157. How Improve Home Training? To enumerate these weaknesses and the causes of them in the light of our general principle of the sharing of life is already to indicate the directions in which efforts for improvement should be made. It will be sufficient, therefore, merely to name these directions. *First,* parents should recognise that the family is, by primary intent, an educational institution, and that its work cannot possibly be done by the Sunday school, the week-day school, or any agencies other than the parents or those who, because of the death or disability of parents, stand in their place. *Second,* life should be simplified by reducing the number of its interests so that time can be secured for family companionship. If a choice must be made between living with one's children and any competing interest, whether the increase of wealth, social enjoyments, even philanthropic and religious activities, there should be no hesitation in choosing in favor of

one's own children. *Third,* if necessary, let some ingenuity and expense be devoted to devising home occupations for the children, especially occupations in which parents and children share. No house is too good to be a workshop for boys and girls. On the other hand, no boy or girl should be above performing simple household services. To be "above" this is really to remain below it. In order to have his boy near him as much as possible, a professional gentleman, at considerable trouble to himself, provided in his own office steady occupation for specific days and hours of each week. Other parents specify simple daily tasks about the house for each child. In other cases, gardening, or carpentry and cabinet work, or training in cookery and household care, are provided. Some parents, in order to cultivate a sense of the value of money, give no spending money to their children except in pay for definite labor. It need hardly be added that these physical means of training should be accompanied by fellowship in the reading of good literature. Reading aloud around the family hearth is an excellent means of cementing children and their parents. *Fourth,* let regular family devotions be re-established. If daily devotions

cannot be gotten into the day's routine, then let weekly devotions be held. It will almost always be found possible, however, to have at least short daily devotions. Grace before meat, could, if necessary, be expanded into the reading of a short passage of Scripture and the offering of a short prayer. The method of family devotions may well be varied, so as to avoid staleness and routine. To this end, printed prayers and responses will be found useful, either regularly or occasionally. *Fifth,* there must be specific home instruction in the truths of religion. But it will come most naturally in the form of conversation, rather than in the stereotyped mode of the catechism. The oftener it comes in response to the child's own questions, the better. It can easily be attached to the passages of Scripture that are dear to children as well as to adults. In this part of home training, of course, all the principles of instruction already unfolded in earlier chapters are applicable. *Sixth,* let the family, not the individual, be the unit of church membership. It is dangerous, often fatal, for the children to think of themselves as outside the religious fellowship which their parents enjoy. Some churches do already regard the children of members as likewise

within the church fellowship. This should be the case in all churches, and the fact should be made known to the children, so that they may always think of themselves as growing up within the church.

CHAPTER XVII

THE SUNDAY SCHOOL

158. Aim of the Sunday School. In accordance with the entire conception of religious education thus far presented, the aim of the Sunday school may be defined as the normal development of the spiritual life of its pupils. This aim makes of the Sunday school, not a Bible school, but a school of religion. The test of its efficiency at every point will be, not how much of the Bible the child has learned, but what the child has become.[1] This aim will not exclude, but include, moral training. To relegate moral training to the home and the public school, reserving the Sunday school for specifically spiritual culture,[2] is to run some risk of not effecting the unification of religion and morals.[3] It is true, as urged, that the Sunday

[1] See quotation from Munroe in § 8, note 1; also Burton and Mathews: Principles and Ideals for the Sunday School (Chicago, 1903), Part I, Chapter I; *Cf.* The Sunday-School Outlook (New York, 1901), page 56: "The purpose of the church in her teaching is not to educate a mind but to develop a life."

[2] M. C. Brown: Sunday-School Movements in America (New York, 1901), page 178.

[3] See the Preface of the present work.

school, with its one hour a week, gives little opportunity for the practice of virtue, out of which alone sound moral training can be received. But the inference from this is that the active, all-the-week side of Sunday-school work should be further developed.

159. Making the Sunday School a School. One of the chief problems before the Sunday school today is how to make of it a real school. The solution consists, in general, in the adoption of methods based upon psychological knowledge and the principles of education. This statement, though it implies that the Sunday school is faulty, does not by any means condemn or express any cold appreciation of the history of this admirable institution. It simply points out the opportunity to make its future worthy of its past by developing its latent possibilities.[1]

[1] Since the early days of the Sunday school five distinct advances have been made: 1. As to pupils, from neglected and vicious children to all classes of children, and even to adults. 2. As to teachers, from a few paid teachers to a vast army of men and women who give their services for Christ's sake. 3. As to scope of instruction, from general education—reading, writing, etc.—to the Bible specifically. The Bible has also largely superseded the catechism. 4. As to method, from memorising texts to studying passages. 5. As to material, from random choices of Biblical passages to systematic, uniform lessons.

Growing out of the Sunday-school movement, or at least connected with it, the following great gains have accrued to the church: 1. The teaching function of the church has received new and positive emphasis. 2. Each local church has acquired a specific organ for re-

160. The Church as a School. As soon as we begin to contemplate the possibilities of the Sunday school as a school of religion, we discover that our problem widens out. For other church agencies, as the young people's society, are also attempting the religious development of the young. The Sunday-school problem, therefore, cannot be separated from that of co-ordinating and unifying the entire educational work of the local church. Indeed, we now reach the conception that the local church is, among other things, a school of religion, of which the Sunday school is simply a department. The church as a school needs to be organised and systematised. All its work on behalf of the immature is, or should be, educational; it should proceed from the developmental point of view. There should be a definite plan for the child from his infancy to the close of adolescence. This implies, finally, the organisation of the church and the family into educational unity.

ligious education. 3. An army of workers has been enlisted. However defective their work may be, the mere fact that laymen to the number of millions are regularly and systematically trying to do something for the young is of great moment. 4. A great number of young lives has been led to conscious discipleship, and the Bible has been carried to many an unchurched region. 5. Christian union has been fostered through the uniform lesson system, the convention system, etc.

161. Need of Expert Leadership. Such a scheme calls for expert leadership. Of course, anyone who sees how to make any improvement whatever is to that extent an expert, and he should proceed at once to do what he can. Yet expert leadership in the strict sense is as necessary in the educational department of a church as in a public school or a steel mill. In most churches the pastor must act as superintendent of education; but in large churches this function is sometimes laid upon an assistant pastor who has received special training in education. Who shall be principal of the Sunday school is another matter. An experienced teacher or principal from some public school, or some intelligent business man with large capacity for organisation, may often be secured for this position. But in any case, the head of the local church is likewise the head of its educational work. From him must come in large measure the setting of ideals and the inspiration to work for them. Hence, one of the strategic positions now to be won is that all candidates for the Christian ministry should be trained in the principles of education.[1]

[1] See address by Walter L. Hervey in the Proceedings of the Religious Education Association, 1903. It is

162. Training of Teachers. A serious injustice is being done to teachers in the Sunday school by demanding from them high-grade results while we neglect to furnish either proper tools for the work or proper training in its technical phases. Many schools have no teachers' library and no training class.[1] The teachers are required to make bricks without straw. Even where a teachers' meeting is held its work is generally a mere hand-to-mouth study of the next Sunday's lesson.[2] This is not the way to get sound educational principles into the Sunday school, or even to secure such knowledge of the Bible as every teacher should have. The teachers' training class should consider the following subjects: (1) The general princi-

highly encouraging to find many theological schools introducing courses in education. It foretells a time when this part of a clergyman's training will be attended to as carefully as his training in doctrine or church history. For the special training of Sunday-school experts and all others who intend to make a specialty of religious education there already exists one school, the Hartford School of Religious Pedagogy, at Hartford, Conn.

[1] At least one state Sunday-school association, that of Washington, is at work inducing the Sunday schools to purchase teachers' libraries.

[2] Our fixed habits blind us to the seriousness of this question. A recent writer advises that *once in several years* the pastor organize a normal class, and he thinks that ten or fifteen studies of one hour each will be sufficient! As to the art of teaching, he thinks that the essentials are a knowledge of the material and "the best possible way of expressing it." He then proceeds to ridicule the demand for a study of child-nature.—T. H. Pattison: The Ministry of the Sunday School (Philadelphia, 1902), pages 174-179.

ples of education, with sufficient general psychology to make them clear and concrete. (2) The special psychology of religious development. (3) Special Sunday-school methods (kindergarten, primary, intermediate, etc.). (4) General introduction to the Bible, special introduction to its various books, and Bible history. (5) Cultivation of the personal spiritual life. The teachers' library should cover all these subjects, and in addition it should contain at least a small outfit of reference works on the Bible (Bible dictionary, commentaries, maps, etc.).

163 Graded Schools and Graded Lessons. The need of grading the pupils has long been recognised, but the principle that underlies it requires gradation of the lesson material also. That principle has been unfolded at length in Chapters VII, XIV, and XV. Mental development takes its start at every point in spontaneous interests; it proceeds by assimilation or apperception, which depends upon preceding experience; finally, the spontaneous interests and the stock of experiences change from period to period. Hence, in order to adapt instruction to the growing pupil, the material presented to him must be changed from time to time. This

principle is already recognised in the International Lesson system in its provision for special lessons for the primary department. It is also recognised in the lesson system of the Bible Study Union, and in the "supplemental lessons" that are urged as an accompaniment of the International Lessons. But in none of these is the principle fully adopted. Several systems of fully graded lessons, however, are already in use here and there,[1] the number of schools using such lessons is increasing, and several educators of experience have been for some time carefully studying the problem of constructing a complete Sunday-school curriculum that shall be adapted to the stages of growth. There is little reason to doubt that, gradually, with due regard to existing customs and usages, the International and other systems will adopt fully graded curricula.

164. Methods of Grading Pupils. For the grading of pupils, as distinguished from the grading of lesson material, either of two principles may be used. One of them is based directly upon the periods of mental development. This basis yields at once three main divisions or departments, representing respec-

[1] See address of D. S. Ullrick in the Proceedings of the Religious Education Association, 1904.

tively infancy and childhood, adolescence (early and middle), and adult life (later adolescence included).[1] The reason for including later adolescence in the adult division is that at this period youths assume adult responsibilities and receive therefrom the closing part of their general education.[2] The second method of grading pupils is simply to transfer to the church school the set of grades now prevailing in the public schools. This is a simple, practicable scheme, and it has the advantage of externally representing to both the child and the teacher the unity of education.[3] In larger schools, at least, it is well to have a superin-

[1] See Chapters XIV and XV.

[2] It is desirable, of course, that each department except the third be subdivided into as many parts as the years that it includes, so that the pupil may make definite advance from one grade to another each year. A simple organisation based upon the periods of growth would be as follows: I. Primary Department, to and including the age of eleven. II. Intermediate Department, twelve to eighteen inclusive. III. Adult Department, nineteen onwards. A more elaborate organisation on the same basis would be as follows: I. Cradle Roll, composed of infants not old enough to attend Sunday school, but enrolled as members. II. Kindergarten, from four to six inclusive. III. Primary Department, seven to eleven inclusive. IV. Intermediate (or Junior) Department, twelve to fifteen inclusive. V. Senior Department, sixteen to eighteen inclusive. VI. Graduate Department, nineteen onwards.

[3] A simple organisation upon this basis would be as follows: I. Cradle Roll. II. Kindergarten. III. Elementary School, seven to thirteen or fourteen. IV. Secondary School, fourteen or fifteen to eighteen. V. The Church College, nineteen onwards. If desired, the Elementary School can easily be subdivided into a Primary (seven to ten), and a Junior (eleven to thirteen or fourteen) Department.

tendent for each department, so that its special problems may be studied, and the responsibility of management be fixed and definite. In addition to the departments named, an Extension Department may be organised for the promotion of Bible study at home or in other places outside the Sunday-school rooms.[1]

165. Structure of the Curriculum. Whatever the method of grading the pupils, the gradation of lesson material should be based upon the periods of mental development, but with clear recognition of the spiritual aim of the school, and indeed of the possibility of making it Christian from beginning to end.[2] The tabular view herewith presented exhibits the results of a few typical attempts to construct a curriculum upon the general basis of the periods of development.

Of course a tabular view like this must omit

[1] A study of the advantages of grading pupils will be found in J. L. Hurlbut: Seven Graded Sunday Schools (New York: Eaton & Mains).

[2] See Chapter XIII, §§ 120-122. It seems to be a fact that interest in the New Testament, especially the Gospels and the Acts, becomes acute not far from the end of early adolescence. This is the time when we should expect the inner life of Christ and the apostles to become interesting. But it by no means follows that study of the life of Christ should be postponed to adolescence. The proper inference is rather that other aspects of his life should be studied in the earlier periods. See George E. Dawson's article on "Children's Interest in the Bible," in the Pedagogical Seminary, Volume VII, page 131; also addresses by L. T. Cole and Samuel T. Dutton in The Sunday-School Outlook (New York, 1901).

Ages	Burton and Mathews [1]	First Union Presbyterian Sunday-School, New York	Ages
3 to 6	Stories—Play—Picture-Work	Stories—Texts—Lord's Prayer	3 to 6
7	Biblical and other Stories Topically Arranged— Pictures—Verses	Nature and Wonder-Stories—Texts—Ps. 23	7
8		O. T. Stories—Texts—Short Form of Commandments	8
9		O. T. Heroes—Ps. 1, 19—Commandments—Memory Passages	9
10	Books of the Bible	Life of Christ—Texts—Apostles' Creed—Beatitudes	10
11	Life of Jesus	O. T. History, Moses to Samuel—Sayings of Jesus—Missionary Stories—Proverbs—Biography	11
12	Old-Testament Heroes	O. T. History, David to Isaiah—Sayings of Jesus—Proverbs—Missionary Biography	12
13	Lives of the Apostles	O. T. History, Jeremiah to Christ—Sayings of Jesus, Paul, Prophets—I Cor. 13—Missionary Biography	13
14	I Samuel Gospel of Mark	Life of Christ—Readings—Expositions—Missionary Biography	14
15	Isaiah, Chaps. 1-12 Acts, Chaps. 1-12	Apostolic History—Outlines Church History—Missionary Biography—Church Heroes	15
16	The Psalms I Peter—Acts, Chaps. 13-28	Teachings of Jesus—Outlines Church History—Biography	16
17	Old Testament History Begun	Teachings of Apostles—Church History—Biography	17
18	Old Testament History Completed	Teachings of the Prophets	18
19	Life and Teachings of Jesus	Elective Courses	19
20 on	Apostolic Age—Elective Courses		20 on

[1] Principles and Ideals for the Sunday School (Chicago, 1903).

[2] An outline of this course, with suggestions as to text-books, may be had by sending a request therefor to the

[2] New York Sunday-School Commission	[3] Haslett	Ages
	Biblical Stories—Myths—Nature-Study—Real-Life Stories	3 to 6
Biblical Stories Topically Arranged— Pictures	Studies from Nature—Bible Scenes and Characters—Other Literature	7
	Biographies—Realistic Studies in the Life of Christ	8
	O. T. History (to the Return)—Biography from Old and New Testaments—Life of Christ in Outline—Nature—General Biography, History and Literature—Acts (Brief Studies)	9
Catechism—Prayer-Book—The Church Year		10
Old Testament Stories		11
Old Testament Stories	Biographies from both Testaments and from Christian and other History—History of Israel in its Entirety—Character and Teachings of Christ—Studies in Acts—The Age of Chivalry—Biblical Poetry—Literature	12
Life of Christ		13
Christian Ethics		14
Christian Doctrine	Prophets, Missionaries, Life, Times and Character of Christ—Studies in History and Biography—History of Entire Bible—Biblical Poetry—History of Church—Literature—Acts and Epistles	15
Teachings of Christ or Old Testament History		16
Apostolic Church		17
Church History—Missions		18
Teaching Methods	Normal Courses and Elective Studies	19
		20 on

[2] Sunday School Commission, 29 Lafayette Place, New York.

[3] S. B. Haslett: The Pedagogical Bible School (New York, 1903).

many details. Yet even this outline is wondrously suggestive. First of all, it suggests the wealth of material that is at the disposal of the Sunday school. The whole revelation of God as it is set forth in Bible history, in the history of the church, in general history and literature, and in nature, is proper subject-matter for instruction. In the next place, we are here reminded of the exceeding value of stories and biographies in character-formation. Finally, we discern, from the general agreement of curricula arising from different sources, that a practical working principle for the gradation of lessons has been reached. The material is so abundant that variations in details are to be expected. It is also to be remembered that age-limits can be fixed with only a general approximation to accuracy. Yet the general order of studies is clearly marked. Beginning with detached stories and texts, it passes on to more connected stories, history, and biographies. Subjectively this is the passage from imagination to memory and reason. Developing still further in this direction, the curriculum goes on from history and biography as relatively external occurrence to the moral and spiritual principles contained therein. At the end

come normal courses and elective courses which bring the pupil into immediate contact with present life as viewed in the light of God's revelation of himself.[1]

166. The Use of a Curriculum. Concerning the use of a graded curriculum, two or three remarks may be made. In the first place, no course of study will teach itself, or make up for defective methods, or for defective personality in the teacher. The trained teacher of high and attractive personal qualities is the key to the situation, whatever be the curriculum, though, of course, he may be seriously hindered or helped by ill or well adapted material. In the next place, any part of an outline of study may succeed or fail according to the filling that is given it. In particular, studies the purpose of which is largely formal, as learning the names of the books of the Bible, can be made most

[1] It is to be hoped that the next International Sunday-School Convention will take at least two more steps toward providing a system of graded lessons. The first step has already been taken by providing special primary lessons. The next step is to provide connected and systematic courses for older pupils, say of the age of eighteen or more. A third step is to provide hero-study courses (with Jesus as the central figure) for early adolescence. Upon the proper content of such courses there would probably be little serious difference of opinion. It is not too early to provide graded work for these three stages, representing the beginning, the middle, and the end of the curriculum. The intermediate parts would then be gradually filled in as experience shows the way.

successful only when the form is acquired through an interesting content. For example, the year in the books of the Bible recommended by Burton and Mathews is not a year of dry drill, but of interesting readings selected from the various books so as to show what they are like. So with memoriter work: it should be the active expression of the pupil's interest in the content of the passage. Again, the success of the Sunday-school curriculum will depend, in a measure, upon the degree with which it is coordinated with the week-day school curriculum and the other occupations of the pupil. The Sunday school is not an isolated and self-completed whole, but a part of a larger whole. Hence, biblical poetry should be brought into direct connection with other poetry, biblical geography and history with other geography and history, and so on. In general, the teacher will do well to know what his pupils' week-day occupations and interests are. Finally, as the purpose of the school is that the child shall grow in spiritual life, all the technical aspects of teaching should be warmed and vitalised by the teacher's own sense of God's presence. So, also, the act of acquisition on the part of the pupil should be associated with worship and

with active service of one's fellows. Is it not time, for instance, to cease holding opening and closing "exercises" and to substitute therefor opening and closing worship in name and in fact?

167. Materials for Impression. We have seen that impression and expression go together in good teaching. We shall next inquire, therefore, into the available material, other than the personality of the teacher, for making vivid and correct impressions. (1) First comes the school itself—its order, its combination of good cheer with serious work, its reverential worship.[1] A disorderly, irreverent, or scolding teacher or officer misrepresents religion in his own person. The educational effect of pupils' conduct upon one another, too, is so great that discipline of the right sort must be maintained at any cost—not the discipline of suppression, but of freedom in appropriate occupations. Nothing will contribute more to good order than providing appropriate expressive activities such as will be described in the next section. A pupil

[1] The influence of good and bad Sunday-school music deserves more attention than it has received. See M. C. Brown: Sunday-School Movements in America (New York, 1901), pages 199-207; also an article by Frederica Beard, "Religious Instruction by Sunday-School Hymns," In the Biblical World, Volume XVI, page 18.

who will not conform to necessary order should be excluded as in other schools.

(2) In the work of Bible teaching, the Bible itself, not a leaf or a quarterly, is the prime material. Nowhere else does a pupil study a body of literature by the lesson-leaf system. The fragmentariness of the Bible passages, the unpedagogic questions and applications, the gew-gaw printing, and the flimsiness of the entire article, condemn the present style of lesson leaf. The leaf, whether printed or otherwise manifolded, should give simply directions for study, with (perhaps) spaces for written replies to questions to be hunted up at home, outline maps to be filled in or colored, and space for pasting the lesson picture as described in the next section.

(3) The library, which should contain reference books for Bible study, material for the study of Christian history and biography, particularly books of missionary experience and adventure, and such wholesome literature as is not otherwise provided for the pupils. Any general literature that is worth reading may properly have a place in the Sunday-school library, but the home, the public library, and the Sunday-school library will do

well to co-operate with one another so as to avoid waste. The old fashioned goody-goody Sunday-school book should be excluded as essentially a corrupter (because a weakener) of character.[1]

(4) Maps and pictures. Modern methods of reproducing pictures has made it possible to secure good pictorial illustrations of almost any biblical scene or event at a cost ranging from half a cent apiece upward. Many of these pictures, being copies of the world's great masterpieces, help to develop the æsthetic sense and to bring it into unity with religious feeling. A recent and promising development in the use of pictures is the study of biblical geography with the help of the stereoscope.[2]

168. Expressive Activities. Next comes the provision for expression. This includes: (1) The hunting up and writing out of answers to significant questions. (2) Telling the story in one's own words, writing it out, or writing simple essays and examination papers. (3) Coloring maps and pic-

[1] See Chapter X, § 92.

[2] Information with regard to pictures, maps, and other aids can be obtained from the Sunday-School Commission, 29 Lafayette Place, New York. On the use of the stereoscope, see a pamphlet by W. B. Forbush: The Illuminated Lessons on the Life of Jesus (New York: Underwood & Underwood).

tures, filling in the details of outline maps, or constructing maps to illustrate the lessons. In addition to maps drawn on paper, relief maps are made of sand, clay, and paper pulp.[1] (4) Pasting pictures illustrative of the lesson, and preserving all one's written or picture work for the year or other period in a portfolio or note-book. (5) Making drawings or constructing symbolic objects with which to illustrate the lesson. A course in which boys construct miniature tents, altars, city walls, shepherds' crooks, and the like is said to have been successful.[2] (6) Participation in worship. (7) Giving money or other property. The collection should be educational in character. Hence the money collected should be a gift to some person or cause outside the school, and the pupils should give definite study to the object of the gift. (8) Service of others, such as visiting sick pupils, providing flowers or delicacies for the sick, and sharing books, toys, and other good things with neglected children. (9) Elective courses for the adult department. Electing a course may make the whole of it a means of self-

[1] For information apply to the Sunday-School Commission, 29 Lafayette Place, New York.

[2] Information as to this course for boys can be had from the International Committee of Young Men's Christian Associations, 3 West 29th Street, New York.

expression. (10) Organised classes, in which the pupils elect officers, adopt a constitution, and carry out various self-chosen activities more or less directly connected with the central work of Sunday-school instruction. These activities may be social, athletic, philanthropic, or evangelistic. Organising a class of adolescent boys into a club is sometimes the most direct way to secure their attendance and interest.[1]

169. The Sunday School and Public Worship. That attendance at Sunday school should not be a substitute for public worship is clear, for any such substitution tends to prevent the child from realising his unity with the whole church. But how to effect a connection between the school and public worship is a difficult problem. Some pastors hold once a week or once a month a children's Sunday service like that of the grown parishioners.[2] Others adapt a part of each

[1] By means of a club, with social and athletic features, the whole boy may be touched. See Chapter XVIII. For a description of several large adult classes, and references to further information, see F. G. Cressey: The Church and Young Men (Chicago, 1903), page 64. It is said that the Presbyterian base-ball clubs of Chicago are a distinct power in opposition to Sunday base-ball.

[2] Examples: Maplewood Congregational Church, Malden, Mass. (boys' and girls' preaching service monthly at 4 P. M.); Tabernacle Congregational Church, Chicago ("The Children's Church" every Sunday afternoon).

service to the children, apparently assuming that the remainder of the service need contain nothing for them. A third plan is to make the entire service so broadly human, so simple and direct, that children as well as adults will find meaning in it.[1] Where such is the case some special methods of stimulating atendance may be useful.[2]

170. Decision-Day With the coming of adolescence the Sunday school should help the pupil to attain a healthy religious self-consciousness and to enter upon deliberate devotion to the kingdom. This is to be understood as including the attainment of formal membership in the church.[3] To this end decision-day has been instituted. The name is unfortunate, for it implies previous indecision or even opposition. Yet it is proper for the youth now to ratify his early training by deliberately acknowledging allegiance to Christ and the church. Special days for bringing this process to a focus are also useful, provided proper conditions are met. (1)

[1] See W. B. Forbush: The Boy Problem (Boston, 1901), page 163.

[2] See G. W. Mead: Modern Methods in Sunday-School Work (New York, 1903), Chapter XII. This book is scarcely less than a whole museum of Sunday-school methods and devices, with much sound principle in the discussion of them.

[3] See Chapter XV, § 143.

Decision-day should not stand for a mere spurt of special concern on the part of teacher or parent; it should mark the focus of a constant attitude. (2) It should not be detached from the work of steady development. It should be a stage of such development, like promotion from one grade to another. Anything done by pupils of twelve to fifteen under the sudden pressure of strong emotion is likely to be unimportant—if, indeed, it does not ultimately discourage and repel. The pupil should be prepared for the day by special instruction as to its significance and the privilege for which it stands. (3) Decision-day methods are unadapted to pupils below ten, and they are unsafe with pupils under eleven or twelve. Yet the younger pupils may be taught to look forward to a day when they, too, shall be ready for public commitment. (4) Parents, teachers, and pastor should all co-operate. This will necessitate careful instruction of parents and of teachers long in advance of the day itself. (5) The day should be followed by specific instruction as to the nature and duties of discipleship and of membership in the church. This is the work of the pastor's class, which should be in the closest relation to the Sunday school.

In some churches the pastor becomes for a series of weeks the regular teacher of classes of young adolescents. Here is where catechetical instruction or some equivalent therefor should begin. (6) Finally, it is of peculiar importance that catechumens should be led to the expression of their religious aspirations and purposes in the form of helpful service.[1]

171. Catechetics. Catechetical instruction has for its immediate aim to acquaint the pupil with the special history, doctrines, and usages of his own church. For reasons already given, the old-fashioned catechism is not adapted to any part of educational work.[2] Whatever be the subject of study, a set of rigidly formulated questions and answers tends to interfere with the vital

[1] See Chapter VIII, §§ 68-74.

[2] See Chapter X, § 88. "The Church Catechism [Protestant Episcopal] was never intended to be a pedagogical guide to the teaching of religion. It is probably the most admirable plain statement of the fundamental truths of the spiritual life in existence, but it is quite fragmentary and disconnected in its structure, and occasional in its origin."—Rev. L. T. Cole in The Sunday-School Outlook (New York, 1901), page 49. "Whether they [catechisms] were more beneficial than harmful may be questioned. They drew the children away from the personal life and teachings of the Lord Jesus to the intellectual process of committing to memory long dogmatic definitions. They gave more play to the head than to the heart. And, in time, as might have been expected, the catechising stiffened into a mechanical round of question and answer. The soul went out of it."—G. B. Willcox: The Pastor and his Flock (New York, 1890), pages 115f. See a symposium on catechisms in the Biblical World, Volume XVI, page 166.

process of assimilation. Nevertheless there is need of accurate formulæ as a means of defining and fixing ideas. The problem, therefore, concerns the material to be formulated and the best means of teaching it. The general principle is that the material itself, the fact or the truth, should be taught rather than the formula. That is, the formula enters as a means of expressing something of which the pupil already recognises the truth or the reality. The technical formulas of Christian faith, accordingly, should be postponed until something of the depth of the Christian experience has revealed itself, that is, until later adolesence. In early and middle adolescence, more simple and directly practical formulas should be used.[1]

172. The Teacher Himself. An essential condition of success in catechising, as in all religious teaching, is that the teacher, whether the pastor or some other person, should be alive, and should impart his life to the pupil. A living teacher is more, too, than an able drill-master, though to be a really effective drill-master is no small thing. The best teacher is one in whom the pupil feels the

[1] A short list of catechisms constructed with reference to these needs will be found Chapter X, § 88, note.

presence of religion as a concrete, natural, and attractive thing. The pupil should feel that he is dealing with realities from beginning to end, and that the symbols imparted to him are really attained through his own effort. An old writer on pastoral theology remarks that catechising is undoubtedly instruction, "but it is more properly an *initiation* into the sacred mystery of the Christian life." It should therefore include action, and have the character of worship.[1] This is equally true of the best Sunday-school teaching in general. It is an initiation of the pupil into sacred things, and initiation is a process of admitting one to a society of persons, a fellowship. Many persons have been asked to say what in their experience as Sunday-school pupils most influenced them for good. The reply—apparently the invariable reply—has been, "The personality of the teacher rather than the content of formal instruction." Nothing in the way of methods or devices can take the place of wholesome, winning personality, a personality that actually lives in the realities of the Christian experience and truly admits pupils into the fellowship of this life.

[1] A. Vinet: Pastoral Theology (New York, 1856), pages 230f.

CHAPTER XVIII.

SOCIETIES AND CLUBS

173. Significance of the Young People's Movement.

During the last half century and more there have have been few religious movements as significant as the formation of religious organisations of youths and of young men and young women. The movement is a general one. It includes the Young Men's Christian Associations, the Young Women's Christian Associations, the Christian Endeavor Society and the various denominational young people's societies with their offshoots, the junior and intermediate societies, and unnumbered local clubs and organised classes. For some of these organisations there are special reasons, as the increasing number of young men and young women who are living in cities away from their homes, but underneath the whole movement is the great sustaining fact of the rapid growth of the social impulse during the adolescent years.[1] This of itself is a suf-

[1] The late coming of young people's organisations is due to circumstances. They waited for favorable conditions. In the latter half of the nineteenth century

ficient reason why religion should take on socialised forms in the days of youth. But these societies are not merely a spontaneous form in which religion clothes itself; they are, or should be, essentially and of design institutions for the religious education of their members. To succor the distressed, seek the erring, support the enterprises of the church, study the Bible, and cultivate spirituality is good of itself, of course, yet these very activities can and should be so organised and directed as to be soundly educational.

174. How these Societies Educate. The great educational principle in all such voluntary organisations is that of self-expression. Here is also opportunity for making fresh impressions of many kinds, but the distinctive fact is or should be self-originating activities in religion. Such activities do not exclude mature leadership any more than the self-activity of school pupils renders a teacher superfluous. In fact, the movement toward voluntary organisations of youth may

there was a tendency toward a vital and practical rather than dogmatic conception of religious life; there was new emphasis upon the social aspects of the gospel; a milder conception of authority in both education and religion gave new scope to the powers of the young; finally, there was a general awakening of these powers through popular education, through industrial conditions, and through revival movements like those of Mr. Moody and Professor Drummond.

be looked upon as a rough way of supplying the educational factor that has been so greatly lacking in the churches. Here is effort to put preaching into practice, and to supplement the impressions of the Sunday school by active expression. More specifically, here is culture of social virtues, such as respect for the rights and opinions of others, and the habit of co-operation. Through self-government there grows a habit of deliberation and a sense of responsibility. Through deeds of mercy and of helpfulness the heart and the will acquire a permanent set toward the great principle of brotherhood. Churchly activities of many kinds give the youth a sense of being a real part of the church. Being surrounded by persons of about his own age, he acquires ability to speak with greater freedom upon matters of religion. Some of these organisations, as we shall see, are imbued with the idea of symmetrical or all 'round development, and most of them extend their activities into several departments. The resulting tendency is to give concreteness to religion and to avoid the break between religion and everyday life that is so deadening to many efforts for religious education. It should be added, perhaps, that here as everywhere ac-

tivity needs to be directed by intelligence. Either in the society itself or elsewhere its members must be instructed and duly impressed with the true proportions of things. For example, here is an excellent place for cultivating missionary zeal, yet such zeal should always rest upon definite study of missionary facts.

175. Neglect of the Educational Idea. In some degree the educational, or at least the training, idea of young people's societies is generally recognised. Yet the full scope of this idea has rarely been seen. The effort to have an active society is rarely accompanied by proportional effort to direct activity toward truly educational ends. Confining our attention for the moment to a single class of organisations, those commonly called young people's societies, we may say that they have had an undue amount of immature leadership. Not seldom the crude religious ideas of the readiest talker among the members are proclaimed as the authoritative voice of Holy Scripture or of Almighty God. In many societies there prevails a narrow and dogmatic spirit; in some, the cultivation of one-sided, or even morbid, spiritual life; here and there activity has been

so far separated from reflection that the society's life is made up of a shallow pitter-patter of pious sounds and acts. Sometimes the opportunity for publicity or for office turns the mind of a member away from the really serious concerns of life. Now and then, under the influence of older persons, a local society, or even a number of such societies, thoughtlessly takes a partisan attitude with respect to some question that divides the sentiment of the church. Not uncommonly the pastor finds that he has a church within a church, a body that is not only self-governing and self-taught, but also too self-sufficient for young persons who are still in process of being educated.

Further, the proper age limits of these societies has not always been noted. These limits are determined for us by nature herself. They coincide with the limits of adolescence. Though the bounds of adolescence are not absolutely fixed, it is safe to say that there is no sufficient reason for societies and clubs much before the age of twelve or after the age of thirty. Within this period there will naturally be two, or possibly three groups. Later adolescence will furnish the members for one group, the senior society, and

early and middle adolescence the members for the junior society, or for a junior and an intermediate society. In present practice, however, persons far beyond adolescence mingle with the youth of the senior society and take away from it its distinctive character and function. On the other hand, little children are gathered into the junior society as though organisation *per se* were the end in view. One consequence is the tendency to over-stimulation of little children. It is difficult to discover any adequate reason why they should be expected to participate in devotional meetings as older persons do. When such children are still further stimulated by the excitement of publicity or of leadership, the effect cannot be regarded as anything short of pernicious.[1]

176. Unify the Forces. Reference has been made in the last chapter to the necessity of unifying the entire educational work of the local church. Viewed from the standpoint of system and economy of force, the present condition is chaotic. Between the Sunday school, the various societies, the catechumen's class, and the public worship there

[1] Not long since there was advertised in a certain city a junior rally for boys and girls of which one of the attractions was that a little girl of seven years was to lead the devotional service!

is no clearly recognised principle of differentiation or of co-ordination. There is overlapping in membership and in function. The same young persons are carrying on Bible study in their society and in the Sunday school without effecting any connection between the two plans of study as to course, method or administration. These societies are also conducting prayer-meetings whose relation to the weekly prayer-meeting of the church is not unambiguous. They are likewise holding Sunday meetings that clearly compete with the evening worship. This confusion results in large measure from the lack of a definite educational idea. Order will be restored, whenever the church recognises itself as a school, provides for itself an educational head (either the pastor or someone else), and proceeds to plan the church school as other schools are planned. One immediate result of such planning will be the fusing of the various systems of Bible study. One of the reasons why the Sunday school has a competitor in the societies is the lack of specific adaptation of the Sunday-school curriculum to certain stages of development. When this defect is removed there will be no essential reason for the competition.

177. The Juniors and the Sunday School. Pursuing the same principle, we should probably find that the junior and intermediate societies could easily attain all their ends in a Sunday school properly organised and managed. These societies exist largely for the sake of direct spiritual culture. But is not this the aim of the Sunday school also? If the Sunday school were to broaden out into a school of religion, it would provide for direct spiritual impressions and for spiritual self-expression appropriate to each stage of growth. It would lead young adolescents to self-commitment to Christ and to membership in the church. Why, then, should not the junior society become identical with the corresponding department of the school? Meetings other than those of the general school could be held whenever they were needed; officers could be elected and committees appointed; in fact, everything that is now done by the society as a split-off body could be done fully as well by a department of the school. The result would be great economy of energy on the part of adults, and positive gain in the unity of the pupil's consciousness.

178. The Young People and the Sunday School. With the later adolescents who form the senior young people's society the case is not quite the same. Though their Bible classes should become a part of the adult division of the school, the organisation as a whole could not coalesce with that division. The adult classes contain persons widely varying in age, and in a department where elective courses are offered this is to be expected. Further, in later adolescence we reach a stage of life in which proper education requires much in the way of initiative, organisation, and responsibility. Here we have young citizens who, so to speak, are just beginning to vote and to carry the other burdens of citizenship. Their society is their practice school, and it will probably remain as a permanent part of our system of religious education. What it needs is to become a part of a system which shall embrace also the Sunday school. It would then be given mature leadership. This does not imply any diminution of spontaneity or of self-originating activity, but rather the utilisation for educational purposes of the whole principle of spontaneous self-expression. As everywhere else in education, so here the central need is such leadership as

grows out of the genuine mingling of mature and immature life. Until we adopt the educational idea and secure such leadership we may expect the young people's society to remain un-coördinated and more or less intractable.

179. Vows and Pledges. An educational problem of some importance has arisen through the adoption by various young people's societies of a vow or pledge as a condition of membership, or at least of active membership. The problem is this: What is the effect upon character of taking a vow (or promising to God) to perform an act that is not of essential and invariable moral authority, or to refrain from an act that is not essentially contrary to moral principle? Why should one lay upon one's conscience what is not laid upon it by Christ himself? On the face of it such a vow contradicts the liberty wherewith Christ has made us free from legalism. It introduces an artificial factor where Christ would give us only life. This infringement upon Christian liberty, and this artificiality, make trouble in various ways. Some young persons of Christian character refuse to give up their Christian liberty of judgment and choice with respect to matters indifferent or disputable. Many others make the promise

but still assert their liberty by violating it. Some obey it, but in so doing they are in danger of forming an artificial conscience, that is, a conscience that cannot be relied upon to discriminate between principle and rule, end and means, eternal righteousness and the opinions of men. Those who promise and then violate their word disorganise the moral faculty itself, moral perception becomes dull, and impulse seizes the scepter.

If the promise be understood as a pledge to men rather than as a vow to God, it will still educate in the wrong way unless it is enforced. The educational value of any rule, whether self-imposed or not, grows out of the enforcement of it. An unenforced rule not only falls into disrespect; it drags law as such into the same disrespect. The simple fact is that underneath any society that exacts a pledge and then fails to enforce it there is a static conception of life where there should be the dynamic, developmental idea. The great achievement is not so much to get young persons to do certain things and refrain from others, as to develop such individual judgment and conscience as will fit them for correct self-guidance.

180. Boys' and Girls' Clubs. Of the various types of clubs for boys and girls—church clubs, settlement clubs, street-boys' clubs, mass-clubs, and small-group clubs—it is not necessary to speak except to state their central principle. In general, such clubs not only furnish wholesome occupation for time that might otherwise be misused, but also opportunity for enlarged self-expression, especially under the influence and with the friendship of a mature leader. It is impossible to estimate the benefit to character that comes from such clubs, even from clubs that are meagrely equipped and blunderingly managed. If there is only a really wholesome mature personality around which the youth gather, the essential work begins. It needs for its proper growth, however, a variety of means for self-expression. An instructive illustration of the principles involved may be found in the junior departments of the Young Men's Christian Associations. Here the fully avowed idea is all 'round development, which is properly assumed to imply development in the Christian life. The center is the personality of the leader, who is expected to work with his boys, not merely for them. He takes an interest in what interests them, promotes

their games and plays, assists them in constructive activities, and also leads them in Bible study and religious reflection and activity. The gymnasium, that *el dorado* of every live boy, is made a means of physical development as well as of play. The Christian spirit is assumed here, as it is also on the playground and in the summer camp, as well as in the religious meeting. As a result the boy gets the idea that religion is life and life religion. It would be extravagant to expect this relatively new movement to solve all our boy problems at once, yet it certainly sheds a bright light where illumination was and is needed. It represents a true evangelism to the young.[1] The naturalness and spontaneity of its methods and activities raises the question whether, in other types of club, there has not been needless reserve respecting religion.

[1] There is no danger of diffusing religion too much provided it is brought to a focus in consciousness at the right time and in the right way. There lies before me a letter from one of the leaders at a summer camp for boys where, the letter says, not less than two score boys reached the point of personal commitment to Christ.

CHAPTER XIX

CHRISTIAN ACADEMIES AND COLLEGES

181. Their Point of View. The theoretical reason for having Christian academies and colleges is simply the major premise of all religious education, namely, that true education is the development of the whole man, who is essentially a religious being. Considered *a priori*, then, the truly Christian academy or college presents the normal type of institutions for secondary and higher education. Considered historically, also, institutions of this class, to which belong all the older universities, colleges, and secondary schools, have rendered extraordinary service to learning, morals, and religion. But the recent growth of public high schools and universities, which do not commonly assume any distinctive Christian or religious mission, has brought to the front the whole question of the place and value of the earlier type of establishment. Not only so, but competition from state institutions has undoubtedly tended to modify, consciously or unconsciously, the spirit and methods of church schools and colleges. This

is not the place for discussing all the broad problems thus arising, yet our sketch of the institutions for moral and religious education would be incomplete without some consideration of the general situation of a youth who seeks general education of the secondary and higher orders.

182. Some Weaknesses. What constitutes the distinguishing mark of a truly Christian academy or college will appear as we proceed. Whatever that mark is, it cannot properly be substituted for good teaching or for adequate equipment in any department of study. The parts of education are not like commodities which, having a common measure of value, can be substituted the one for the other without loss. As there is no substitute for the proper training of character, so also there is none for good teaching of algebra, or Latin, or physics. The expensiveness of laboratories and of trained teachers, and the apparent cheapness of piety, have led in not a few cases to what amounts to a fraud upon the young. This is not too severe a characterisation of an institution that seeks power over the young without first qualifying itself to exercise that power. The very first condition of making any academy or college truly

Christian is to give it adequate equipment for doing everything that it professes to do.

Again, the essential mark of a Christian academy or college is not partisan zeal of any kind, whether the zeal of the sectarian, or that of the conservative, or that of the radical. True education must be as broad as human nature, and it contains a radical defect when it does not tend to overcome the limited views of the very churches that patronise it. The law of saving life by losing it applies to churches as well as to individuals. The church that is most certain that it has the truth should be foremost in granting to education the liberty that is its life's breath, while dogmatism in education should be looked upon as a sign of timidity rather than of faith. True conservatism lies in feeding the whole man, and in freeing him wholly, just as the general principles of education demand. If a church institution that is conducted in this spirit tends to modify the church life itself, tends to lead the church and not merely to follow, let that church rejoice, for it is attaining the results that are to be expected from education.

That this is not the universal view of the relation of a church to its educational institutions is certain. They are sometimes expected

merely to hand down unchanged the traditions that they receive. They are required to furnish weapons against thought-tendencies of the time that are condemned before they are heard. They are commonly a source of anxiety as though education as such were half distrusted.[1] This is surely a weakness. It is to give and to withhold, to say yes and no at the same time. It involves lack of the faith in education through which alone its proper ends can be realised.

183. What Makes an Institution Christian?

What, then, is the positive mark of a Christian institution of learning? That it really educates, that is, develops, its pupils in Christian living. The mark is vital rather than formal. It is not primarily the inclusion of any particular study in the curriculum, or the maintenance of any particular form of worhip, or of any type of discipline. Here, as everywhere in education, the pupil himself and what he is becoming are the central fact and the decisive consideration. Experience shows that an institution that upholds reli-

[1] It is interesting to study the prayers that are publicly offered for colleges and college students by persons not connected with colleges. My own observation leads me to believe that such prayers are commonly based upon a false antithesis between study and spirituality which often amounts to a belief that intellectual development is *per se* dangerous to religious life.

gion in its teaching, its worship, and its discipline, may yet thwart the aspirations of its pupils for religious insight, become a nursery of deceit and hypocrisy, or permit its pupils to sink into spiritual sleepiness and inactivity. In view of the fundamental place of community life in religious education, we may now advance another step by saying that a Christian academy or college is one that maintains Christian community life. In this respect it is like the Christian family. This community life will include the intercourse of students with one another and with their instructors. It will include social affairs, athletics, and the other forms of student life as well as worship, and the instructional element will come in as an integral part of such a whole.

184. The Christian Academy. The special problem of the academy grows out of the period of life that it touches, namely, middle adolescence, with a fringe of early and of later adolescence. At this period the problem of discipline is peculiarly pressing. Impulses are abundant, activity is great, the sense of independence grows acute, the feelings are tumultuous. The attempt to govern a body of such students by formal rules, espionage, and artificial penalties fails because the

discipline is external to the spontaneous motives and impulses of the pupils. It fails because it separates teacher from pupil, and so disrupts the community life. It ought to fail because it contradicts the Christian principle of the sharing of life. On the other hand, discipline that grows out of the real sharing of life between teachers and pupils not only secures better order, but also develops regard for others, fidelity to social interests, and the other virtues that constitute the human side of the kingdom of God. Where the mechanical system of discipline prevails students feel that instruction in religion is formal and unreal. But where the vital or life-sharing plan is in operation students much more easily find a vital meaning in Bible study, worship, and all else that concerns religion.[1]

185. Transformation of the Religious College. The American college originated, as everyone knows, as an institution of religion, and largely for the purpose of preparing men for the Christian ministry. But great and momentous changes have taken place in the curriculum, the teaching force, the students, and the spirit and aim. The stu-

[1] As to religious instruction appropriate to this age, see Chapter XV, and Chapter XVII, § 165 and 166.

dents have grown heterogeneous; they are no longer a chosen religious set. The teaching force has changed in the same direction, because more and more stress is placed upon specialised attainments, and less upon denominational or even religious standing. Comparatively few professors are now chosen from the ministerial rank. Meantime the range of instruction has been narrowed with respect to certain religious topics, the theological seminaries having taken over most of the Hebrew, New Testament Greek, and doctrinal studies, while the enrichment of the curriculum in many directions has reduced the relative prominence of all studies in religion. Again, instruction has been almost completely freed from dogmatic limitations. The professor of history or of geology is scarcely conscious of a need of conforming his teaching to a standard that exists outside the facts of the subject itself. Another notable change is in the amount of student initiative. Not only have studies become largely elective, but religious activities have also come to be managed chiefly by the students themselves. Finally, the college is coming closer to so-called secular occupations. It is as close to law and medicine, and perhaps to commerce, as it is to the ministry.

The denominational college appears, in fact, to be losing the distinctive marks which in other days set it off from all else. It seems, indeed, to be losing its consciousness of having a specific religious function; it seems to be thinking of itself chiefly as an institution for education in the so-called general sense. So true is this that friends of religious education have felt it incumbent upon them to start an agitation for the teaching of the Bible in Christian colleges!

186. Its Official Responsibility. This does not signify that the state of religion is declining in these colleges. It did decline in the eighteenth century until it reached a low point, but the nineteenth century saw a general upward movement. College sentiment and standards of living improved, and the proportion of church members among students greatly increased. But this revival has had, in general, only a loose relation to distinctly educational aims. It has been added to college life, but it has not become an integral part of college education. Neither in the official college consciousness nor in the unofficial consciousness of students has education in religion received any such recognition. It is true that some subjects that bear directly

upon religion are included in the curriculum, that daily worship is maintained, and that Christian associations are encouraged; it is true that the denominational college sincerely intends, in its official capacity, to be religious; it strives to preserve religion, to defend it, to guard the childhood faith of students, to win the unconverted. But this is not the same as education in religion. It does not occupy the standpoint of religious development in any such way as the college occupies the standpoint of intellectual development. In a word, the religious college has not, as a general rule, recognised the principle of the unity of education. If it had done so we should find larger provision for the religious side of student development. How many boards of trustees spend as much money for this purpose as for instruction in any single department? How many faculties or administrative officers study this problem as they study entrance requirements or the requirements for graduation? We may frankly admit that the problem here presented involves extraordinary practical difficulties. It is not solved by adding a new department of instruction, for practical religion is not a specialty like bacteriology or comparative philology. Grow-

ing knowledge of religion is good, but there is demanded also some means whereby the spirit of religious growth shall be infused into the whole community life of the college.

187. The Idea of Development. The primary aim of the religious college in respect to its students considered merely as individuals is, then, their personal religious development. The use of religion is not merely to disinfect college life. The college is not to provide cold storage for preserving the religiousness that the student brings with him. It is not to build a dike to protect him from the ocean tides of modern thought, even though they bring disturbing conceptions of the world and of life. No static conception of religion will now suffice; the student must go forward, becoming something that he is not already, or he fails of religious education. Certainly the college should help him to lead a true life in the midst of new temptations and duties; it should lead him to cherish more tenderly than ever the religion that he received from his parents; it should also provide him with reasonable defences against untruth; but in and through and underneath all this as the essence and moving force of it

all is to be the fact of a growing life. A vigorously growing life has inherent capacity for expelling noxious germs, for assimilating food, and for eliminating waste. What is needed, then, is the aggressive, not the defensive, attitude, and the working of the aggressive spirit into the entire round of college relationships.

Such growth will include the coördination of religious ideas with the other ideas with which the student is now occupied. In spirit, method, point of view, and content, religious training should not be separated from training in history, literature, and the sciences. To put a youth into libraries and laboratories for five or six days in the week and then into a childish Bible class on Sunday is not likely to promote his religious development. To teach him manliness and the more rugged virtues on the athletic field, and then picture Christianity in the form of feminine saintliness is to lessen his respect for his religion. Somehow, the college must discover to the student the inner harmony and unity of the class-room, the laboratory, the athletic field, the Bible class, the service of worship, and one's private devotions. The chances are that heretofore his instruction has been the ex-

clusive kind that sets religion apart from other vital interests. Now he must succeed in finding that religion is inclusive of all his real interests, else he will become indifferent to it or permit it to become a mere formality.

The idea of development also includes the discovery of a spring of lasting inspiration. One may unify the scientific and the religious points of view, and adopt the inclusive view of religion, without catching the fire of a lasting religious zeal. The colleges are sending out too many men who are sympathetic spectators of religion rather than workers therein. It is possible to find divine meaning everywhere in the world without finding a personal divine call anywhere. A college experience that does not culminate in a profound and joyous sense of having a divine mission in life and a divine inspiration for fulfilling that mission is largely a failure. There is in the colleges a large amount of nebulous sentiment about progress, enlightenment, humanity, which, though it has a sound basis in truth, lacks dynamic quality. These nebulous ideas must be brought to definition, and the motive force that properly belongs with them must be communicated.

188. Religious Training of Laymen. But the individual is not a mere individual. Christianity is a religion of social relationships, and for these the college should specifically prepare its students. Just as the student who expects to be a physician is advised to elect in college such subjects as biology, bacteriology and chemistry; just as one who intends to become an engineer is directed to mathematics and physics, so every student should in some way receive such training as will help him to understand and to practice the religious principles involved in the family life, church life, community, national, and world life. College studies are coming into closer relationship to occupation, yet the most constant and important occupation of practically all men—the maintenance of family life—is scarcely ever taken into consideration in the colleges. The churches are crying for Sunday-school teachers and for leaders in many kinds of activity, yet the colleges, even those founded and supported by these very churches, are doing scarcely anything that is specifically directed toward supplying this need. The case is slightly better with respect to preparation for the duties of citizenship, yet how

little attention is given to the religious and Christian aspect of such duties. Jesus came preaching a kingdom, a state of society, and that preaching has a direct bearing upon our duties as members of society and of the state. One of the curses of our social, economic, and political condition is that Christians do not realise the essentially social and even political character of Christian living. They think that Christianity is to bind up the wounds of those who are injured by the machinery of civilisation, but they have not grasped the idea that Christianity contains and is the organising principle of civilisation itself. Now, a Christian college has no more distinctive mission than to develop in its students a sense of having a definite constructive Christian mission to perform in family, in church, in society, and in the state. As the old denominational college existed largely to train men for the Christian ministry, so the newer type finds its greatest opportunity in the training of laymen for the true Christian ministry of laymen.

189. Instruction, Worship, Work. These, together with the winning of students who are not committed to Christ, are the essentially religious aims of the Christian college.

The means thereto include (*a*) Instruction, which should give the student a broad view of the place of religion in human history, its nature as a human experience, the historic position of the Christian religion, and the content of the Christian view of life; (*b*) Worship, which should be at once so dignified yet joyous, so simple yet beautiful, so solemn yet so near the problems of students, as to yield rich satisfaction and exercise for the life of sentiment without divorcing it from the practical life; and (*c*) Religious and philanthropic work, which serves to express the student's religious aspiration and to prepare him for further activities in later life.[1]

Each of these three suggests problems that cannot here be so much as touched upon. It is essential to remark, however, that progress in respect to religion in the college is not to be made by seeking to restore the conditions that existed in the colleges of an earlier generation. Liberty of election must be accepted as an established principle, and the decrease rather than the increase of required studies as an inevitable tendency. Required studies in the Bible, or in other topics recognised as

[1] To this end teaching Sunday-school classes, doing settlement or charity-organisation work, etc., seem to be desirable. Some college officers, however, doubt the feasibility of much work of this sort for college students.

having to do with religion, are appropriate enough in the secondary school, but in the college the mere fact that they are required works to their prejudice. They tend to be looked upon as formal impositions rather than as privileges. The same is true as to the tendency of required services of worship. The problem of the compulsory chapel service is not to be settled by following any abstract notions of what ought to be, but by considering the actual effect upon the student mind of compulsory as opposed to voluntary methods. Institutions that pursue the compulsory plan should at least enrich their services beyond the relatively bare and formal exercises that are too common. Students may be compelled to come, but they cannot be compelled to respect such exercises. But when the worship is sufficiently enriched to command respect, then, perhaps, the need of compulsion will grow small. Not immediately, perhaps, but in the end, we shall all see that when religion is presented in worship and in instruction in its own beauty and majesty it will accomplish without formal rules the very thing that our formal rules are now accomplishing so imperfectly.

190. The Christian Association Movement. The best provision yet made for religious work on the part of students is that of the student Christian associations. These associations are coming to stand for symmetrical development, and so we behold the same men leading prayer-meetings and fighting foot-ball battles. There is here also a nucleus for religious fellowship, and for a sort of laboratory work in religion. In the name of Christ, and with no motive beyond that of helpfulness, new students are welcomed and assisted through the bewilderments that attend their new and strange life; a student labor bureau is conducted; social entertainments are held; private devotion is stimulated; Bible study is carried on; religious meetings are held, and personal work is done looking toward the conversion of students who are not Christians. In addition, the volunteer movement for foreign missions has brought religion as a concrete fact and a world force close to the student consciousness in many colleges. Several colleges or universities are supporting a missionary on the field.

All this is wholesome, but experience shows that the association movement sometimes has unwholesome elements. Not seldom a one-

sided, even morbid spirituality has been cultivated. Often the members of the association form a religious set or clique, or are believed to do so, and thus the large and human aspects of Christianity are lost sight of. Bible study, in order to be devotional, has often been unintelligent, or at least half intelligent.[1] Further, the conditions of membership now imposed by the Young Men's Christian Associations and the Young Women's Christian Associations include a dogmatic test that excludes many sincere disciples of Christ. The test is more dogmatic than that imposed by some of the evangelical churches. Finally, the association movement in the colleges has tended toward a kind of centralisation that tends to give undue influence to international secretaries who reside at a distance and are not members of the college community.

191. The College as a Christian Community. This brings us to what is probably the central issue of all, namely, the necessity, for the sake of religious education, of establishing distinctively Christian community life. The college spirit and the Christian spirit should fuse and be one. The college must be a religious community, not a com-

[1] See Chapter XXII, § 216.

munity of some other sort with a religious appendage; and the religious spirit must be self-perpetuating and self-governing, not guided from without the college itself. No matter what is taught in the lecture room, no matter what religious services are held, no matter what organisations are maintained, unless religion does thus become infused into the spirit of the place, a normal development of the students is not to be expected. The ideal would be an utterly pervasive Christian sentiment in the class-room, on the athletic field, in social affairs, in all student enterprises, so that the college should be a miniature kingdom of God. Any practicable movement in this direction will demand that the older and more experienced members of the community, the members of the faculty, mingle their life freely with the life of the students. The human being within the official must reveal himself. He must reveal himself as sincerely interested in all that is human, and as finding the inner reality of every human interest in the human religion of Christ. Such teachers can lead the students to abandon cant phrases and stock expressions in their prayer-meetings, and to come at the religious aspects of college life in as sincere,

unconstrained, matter-of-fact a way as they now employ with respect to athletics or other student enterprises. Such leadership can remove the prejudice that religion suffers from by being regarded as a restraint upon the buoyant activities and enterprises of youth. Religion is, and it can be shown to be, the central principle of all that is worth while in college life. Thus at last we discover that religious education in the college proceeds on the very same principle, by the very same method as in the family. Everywhere the central need is the incarnation of the spirit of Christ in the group of which one is a member.

192. Religion in the State University. There is no formal obstacle to realising nearly all the elements of religious education in a state university. Here the Christian association is as free as elsewhere; here the members of the faculty are at liberty to put as much of themselves as they will into the community life; here, as a general rule, there is liberty to teach the philosophical truths and the historical facts of religion in general and of Christianity in particular. In various state universities, too, regular services of worship are officially held. Hence it has come about that some of these universi-

ties are scarcely distinguishable in respect to their treatment of religion from denominational institutions. Yet, since the religious aim is here not a distinctive one, there is always opportunity for indifferent or hostile persons to become members of the governing board or of the faculty, and this has now and then actually happened. In general, too, the ecclesiastical features of Christian history and living cannot receive adequate treatment. It is therefore incumbent upon the Christian churches to surround these institutions with such church services, young people's meetings, guilds, lectures, and pastoral oversight as are especially adapted to students. At two of the state universities, at least,[1] the Disciples have established independent chairs of Bible study which seem to be meeting with some success.

193. Religious Preparation for Entering College. We hear a great deal about the spiritual dangers of college life, but scarcely anyone stops to ask whether the moral downfalls, the scepticism, the religious indifference that now and then occur are not commonly due to lack of religious preparation for entering college. We seem to have assumed that readiness for college consists

[1] Michigan and Kansas.

simply in ability to pass the entrance examinations. Yet it is possible to enter college a young man in body, in intelligence, in intellectual power, but a mere boy in moral and spiritual insight and in the application of Christian principle to life. Before a student enters college, where he is to be his own master, he should have some training in the uses of liberty. Before he encounters the full force of the scientific method as applied to religion, he should have learned to come at religious matters frankly, naturally, for himself, without fear of transgressing authority. Before he reaches the point where the hardest questions are asked, he should be made to understand that the questioning attitude can coexist with religious activity and with loyalty to Christ. Needless to add, perhaps, is the wisdom of causing him to form the habit of self-sacrificing service for others before he leaves home to live among strangers.

On the other hand, the college cannot properly ignore the spiritual unripeness of the incoming freshman. In the nature of the case he will have some difficulty in securing the points of view of his professors. He must grow to them. What is already assimilated by

a senior may daze and discourage him. It is easy to create misunderstandings, to awaken a half thought where the professor has a whole one, to suggest a fallacious inference by forgetting that the professor's experience has supplied a premise that the freshman lacks. Hence, while the preparatory school should reach upward toward the college, the college should reach downward toward the secondary school. This will involve in some cases special instruction for new students and in all cases regard on the part of the teacher for the mental ripeness or unripeness of his individual pupils.

CHAPTER XX

STATE SCHOOLS

194. Moral Training in State Schools. That state schools should make good citizens, and that good citizenship depends upon good character, all are agreed.[1] The means employed for this purpose in well equipped American schools are these: (1) The ordinary studies which, when well taught, develop self-control, accuracy, application, and truthfulness. (2) Manual training, which develops a sense of law, order and neatness, thoroughness, patience, and faithfulness to a standard, pattern, or ideal. (3) Certain studies, such as noble literature, biography, and history, which directly develop ideals of life. (4) The school organisation, discipline, and sports, which help to form social virtues. The ideal school is a miniature society in which each member learns by practice the lesson of mutual dependence and the spirit of co-operation and helpfulness. (5) The personality of the teacher, and incidental instruction as to conduct and ideals. Less com-

[1] See Chapter 1.

monly text-books in morals are used, but among teachers there is a general sentiment against them. It is held that virtue must be learned by practice, and that to teach about it in the abstract tends to give an impression that virtue itself is abstract. It does not clearly appear, however, why the act and the idea, the practice and the formulated principle, might not go together. There is no evidence that a consciously recognised and formulated principle is less needful in our moral life than in our use of language or of numbers.

A goodly portion of American teachers is imbued with the idea that the school is primarily and strictly an ethical institution, a training place for character. Such teachers and schools are a true bulwark of our national welfare. Yet some teachers, and some school boards, have not yet risen to this idea of what a school is for. Regarding it as an institution for instruction in certain subjects, they look upon its work as done when the prescribed amount of knowledge or of power has been acquired by the pupils. Sometimes, too, —especially in the cities—the emphasis is placed upon getting a living rather than upon attaining a life that is worth living.[1] On the

[1] There is no necessary opposition between the ethical and the vocational views of public education. For ethi-

whole, however, the ethical idea seems to be gaining rather than losing influence in our schools.

195. State Schools and Religion. The Present Confusion.

As to the relation of state schools to religion, there is confusion in both theory and practice. The confusion is due to, or expressed in, the following circumstances: (1) We are in the midst of a contest between the religious and the non-religious or secularist view of life's meaning and ideals. (2) The persons who accept the religious view of life are divided into parties which refuse or neglect to co-operate with one another in advancing ideals that are common to them all. The danger that our state schools shall become nurseries of secularism arises chiefly out of this fact. (3) The attempt to apply the principle of separating the church from the state has produced varying laws and court decisions in the different states and municipalities, and the principle itself is in a confused condition, even in the minds of educators.

cal ideals are to be realized in and through the everyday work and relations of men. Our danger is not that the public school shall be brought too close to our industrial life, but that it shall not recognize the ethical aspects of that and of all life. The school should not accept the existing standards of industrial life, but try to raise them.

(4) There is confusion, or lack of co-ordination, in respect to the general conception of the nature and means of education. Even in high places, education is still identified with instruction, and education in religion with the teaching of dogma, while the unity of education remains as yet a rather vague ideal, with little power practically to correlate the functions of the family, the school, and the church.

196. The Central Issue. In all this confusion, however, the central issue concerns the kind of life that we wish the children to grow into. The contradiction between the religious and the secularist view of life is fundamental and irreconcilable. In our schools, the function of which is to prepare children to live, the aim of which is identical with the aim of life, we must simply choose between the two views. It is, indeed, possible, to divide the labor of teaching between the family, the church, and the state, and to assign to each some functions that are not assumed by the others, but the *child* is one and indivisible. The whole of him is present in the state school. There, as well as in the church, he is forming his notion and

his attitude with respect to the deepest problems of life and destiny.

This happens, too, in spite of the silence of teachers regarding such matters. Silence regarding an issue is, in fact, often the surest way of throwing influence in favor of a negative solution of it. This is doubly true of schools that have the direction of children five or six hours a day for five days in the week. Here, conscious of being educated for life, the child judges that that which is actually brought to his attention includes what is of most importance. Hence, to receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant.[1]

Nor is this the end of the matter. For, whether they will or no, the personal attitude of teachers toward religion makes an impression. Religion or irreligion is present in the schools just as surely as teachers are present. The notion that the state school can be strictly neutral with respect to the great problem of life and destiny is simply illusory; it has no basis in psychology or in the principles of education. It is incumbent upon us, there-

[1] See E. A. Pace: Address on "The Influence of Religious Education on the Motives of Conduct," in Proceedings of the National Educational Association, 1903, page 350.

fore, to take one side or the other, either the religious or the secularist, and then—not by any insincerity or indirection, but frankly—let our actual principle be incorporated into the state school.

197. The Minimal Demand of Religion. This does not necessarily imply instruction in dogma. Education is not identical with formal instruction. Education is a comprehensive thing; it touches the whole man, while instruction is primarily addressed to the intellect. In every other branch of education this distinction is easily made, but the instant we begin to speak of religious education, the evil genius of our scholastic past makes us forget everything but the idea of the formal teaching of dogma. Nearly every objection to religious education in the public schools rests upon this confusion. The very same teachers who teach morals without the use of a text-book or of any formal lessons assume that religion in the public schools means a text-book and formal instruction![1] As well might we assume that, be-

[1] The identification of education with instruction is fundamental to the argument of Commissioner Harris against committing to the public schools any religious function. He appears unable to conceive of any way of training in religion except dogmatic instruction and ceremonial worship. He also exaggerates to the point of distortion the contrast between the scientific and the

cause the Sunday school teaches its pupils to read the Bible, therefore it teaches them to read. It is just as possible for the public school to build character upon the religious instruction that the child receives at the church as for the Sunday school to utilise the instruction in reading that the child receives in the public school. Without teaching dogmas that are in dispute among the churches, even without giving any formal statement of the broad truths upon which our people as a whole is agreed, the school can take a stand on the issue between the religious and the irreligious life. In the regulation of conduct; in the study of literature, biography, history, and nature; by incidental reference here and there, especially as all these are reinforced by the teacher's own tone and manner of life, it is easy to make the child realise that the school respects that which his parents and his church hold most dear.[1]

religious attitudes of mind. It is difficult, in fact, to resist the conviction that his argument is based upon a square contradiction of the unity of the child and the unity of education.—W. T. Harris: Address on "The Separation of the Church from the Tax-Supported School" (Proceedings of the National Educational Association, 1903), page 351; also reprinted in the Educational Review, October, 1903. A different view of the relation of the scientific to the religious spirit will be found in George A. Coe: The Religion of a Mature Mind (Chicago, 1902), Chapter II.

[1] The only equipment that is necessary is teachers who really hold the religious view of life and strive to put

Without at least thus much religion in the school, we cultivate a divided self in the pupil. He lives in several different worlds between which he experiences no unity. We have heard not a little recently about the evil of isolating the school from life. This evil is at its maximum when the school fails to connect its own work with that which the family, the church, and our civilisation in general hold of most worth. The primary necessity, then, is that the school should take religion for granted. This is being done already in schools from which the laws exclude all religious exercises, and even the reading of the Bible. More than this is possible in some places already, and we may hope that the number of such places will increase, but this is the minimal demand that is consistent with the unity of education.

198. Does this Involve Union of Church and State?

Does this minimal demand violate our established principle respecting the relation of ecclesiastical to civil authority? That principle forbids all

it into practice. Every department and every teacher should sound the same note. The chief difficulty is in the selection of teachers. Let there be no discrimination against Catholic, Protestant, or Jew, but rigid discrimination against any candidate who is not likely to be a positive spiritual influence.

alliances with ecclesiastical bodies, all support of sectarian religion. But it does not require the complete separation of the state from all religion. To give this interpretation would be both historically and logically incorrect. It would be logically incorrect because it would assume that all the manifestations of religion are necessarily manifestations of sectarianism. It would assume that the man is always lost in the sectary, that the universal divine life has lost its unity in the division of sects. As Bishop Spalding remarks, there is in each of us a fountain of religious impulses, the welling of whose waters makes us human. "If we are forbidden," he says, "to turn the current into this or that channel, we are not forbidden to recognise the universal truth that man lives by faith, hope, and love, by imagination and desire, and that it is precisely for this reason that he is educable."[1] No sect can possibly monopolise the waters of this fountain. They flow through all the churches, but also round about them all. Upon this, our common humanity, which is religious; upon the ideals of our people as a whole, which are surely religious, the state has the right and the duty to build a school

[1] J. L. Spalding: Means and Ends of Education, 3d edition (Chicago, 1901), page 142.

that shall not ignore any essential human quality or any essential feature of the ideals of our people.[1]

199. The Next Move: Not Fault-Finding. What, then, is the next practical step to be taken in order that our state schools may become in truth a part of a unified educational system that embraces also the family and the church? Some persons apparently believe that the next step is denunciation or harsh criticism of the schools. Practically all the faults of our people are laid at the door of the public school. The reasoning is this: Here is our system of education, and modern life with all its faults is its product. Yet the public school is only one part of our three-fold educational system, and not the most important part for the training of character. The character of our people, moreover, is affected by economic, social, and political conditions for which the public

[1] This distinction is clearly made in the celebrated Edgerton case, in which the Wisconsin Supreme Court ruled that the reading of the Bible in a public school constitutes sectarian instruction. The court held specifically that some parts of the Bible, which are not sectarian, may be used for the purpose of moral training, and that the schools may even give instruction in religious beliefs that are held in common by all religious sects, as, "the existence of a Supreme Being, of infinite wisdom, power, and goodness, and that it is the highest duty of all men to adore, obey, and love him." See Report of the Commissioner of Education, 1888-1889, Volume I, pages 620-631.

school cannot by any possibility be held responsible. It is undoubtedly true that we are facing an emergency with respect to the training of character, but the causes of this emergency are complex, and the burden of the coming reform must rest at least as much upon the churches and the homes as upon the public school. The burden rests very largely upon the very ecclesiastical forces whose jealousy of one another has tended to make of the public school the very thing that it is criticised for being. This denunciation is unjust, too, because it ignores the great work that the schools are already doing in the training of character. It is also inexpedient, for it tends to alienate from the reform movement a vast body of earnest, high-minded teachers whose co-operation is essential to the success of the movement.

200. Not Restoring the Bible to the Schools. Other agitators believe that the next move should be to reinstate the reading of the Bible in the schools from which it has been excluded. In some states this would necessitate an amendment to the state constitution, or else a reversal of supreme-court decisions. In other states its wisdom as a

first step may be doubted. For it is not clear that the reading of certain words has much tendency to build up character in the absence of concrete conditions that illustrate and express their meaning. Further, in some places the effort to reinstate Bible reading would stir to renewed activity the very jealousies and misunderstandings that lie at the basis of our trouble, and so would prevent recognition of even the minimal demand that has been outlined. While it is true that the Bible furnishes the very best literary material for the training of character, our first step toward the improvement of present conditions is not so much to choose between tools and methods as to create a spirit that will demand the best tools and methods. We must make the people aware that the schools really have a moral and spiritual aim to realise. We must also call to the consciousness of the people the real spiritual unity that exists among us in spite of manifold differences. In a word, the primary lack that is to be supplied is not means of religious education, but a national religious purpose in education. When such a purpose ripens it will probably reinstate the Bible where it is now excluded.

201. Not Formal Teaching of Religion. The same remarks apply to the proposal to formulate a list of the religious truths upon which we, as a people, are agreed, such as the existence and goodness of God, his control of nature and history, our duty to love and obey him, and to love our neighbor as ourself. Such a plan as this implies might work in some places.[1] But in other places any attempt to introduce it would be of doubtful value at this stage. The community must first be quickened before such a plan can secure general adoption. Further, it is not altogether clear that any such plan would be necessary if the various churches were doing their proper share of the educational work. It is a fair question whether the function of the state school with respect to religion will not always be limited to the simple and practical application of teachings, the formal part of which the children obtain elsewhere.

202. But Better Education in Home and Church; What, then, should be the next move toward improving the relation of the state schools to religion? Without hesitation it may be said that the

[1] See J. W. Carr: Address on "Religious and Moral Education through the Public Schools," in the Proceedings of the Religious Education Association, 1903, page 138.

next move should be to induce the family and the church consciously to assume their proper share of the responsibility for the character of the rising generation. Let us remove the beam that is in our own eyes. If I let weeds go to seed in my dooryard, they spread to my neighbor's dooryard; but if I make my dooryard beautiful with flowers, I make it easier for my neighbor to beautify his own premises. As soon as the family and the church are sufficiently aroused to begin to do their own duty, the public-school question will grow wondrously simple. Strong purpose is contagious, and it has a remarkable way of finding methods. Our trouble is that we have not yet reached the point of giving *ourselves* to this reform. We are giving, instead, advice and criticism to the public schools, and in various ways we are hoping that organisations, methods, and schemes will do what only personal consecration can accomplish. We neglect the children in our homes; we do shilly-shally work in the Sunday school, and then shift to the state school the blame for the results! It is well, to be sure, to adopt at once every feasible means for improving the state school, but—depend upon it—any large and thorough improvement therein will wait

until, through striving to build, each over against his own house, the churches and the homes have developed a proper educational consciousness among the people.

203. And Closer Acquaintance between all Three. Then will come a sense of fellowship in educational aims, and a desire for closer acquaintance between the home, the church, and the school. Any movement that will accomplish what the National Congress of Mothers and similar organisations are aiming at, namely, close understanding and co-operation between parents and teachers, will do more to tone up the public school than any kind of mechanical or legal reform. A teacher who feels the heart-beat of a parent who is in earnest with respect to the religious life of his child cannot be indifferent to the religious influence of the school upon that child. Our purposes are in confusion largely because we isolate ourselves from one another's deeper life. Mingle together public-school teachers, parents, Sunday-school teachers, pastors, Catholics, Protestants of all kinds, Jews, even secularists—bring them all close enough together—and there will emerge a sense of unity in moral and spiritual pur-

pose that will be adequate to all our troublesome problems.

204. The Parochial School Question. Out of such unity of spirit there would surely spring in time a solution of the problem of the relation of the Catholic parish school to the state school. A solution of this problem must be found because of the tendency of a divided school system to divide our national consciousness. It must be found, also, for the simple reason that hundreds of thousands of our citizens feel themselves aggrieved by what they regard as the injustice of being obliged to pay taxes for the support of schools to which, for reasons of religion and conscience, they cannot send their children. It is scarcely conceivable that these citizens bear the burden of supporting a second school system out of motives so peculiar or unreasonable that the state may properly ignore them. There is here a touch of the heroic, and it is not to be explained by any superficial impulse. The Catholic view has consistently maintained the central principle, or major premise, of all religious education, namely, that the whole child should be educated. With the Catholic minor premise, which concerns the means of securing such

complete education, we may differ, but on the major premise Catholics and Protestants ought to be so far agreed as to recognise each other as fellow workers in a common cause. Here Catholics and Protestants are really at one against the secularist view of education; here they have a common interest in protecting the public schools from secularist encroachments.

Our immediate need is to secure a neighborly and national religious consciousness with respect to the essential aims of education. When it is attained it will find means for making itself effective. It will certainly not surrender the principle of common schools for the whole people, for the association of different classes in the public school forms the most certain bond of unity in a democratic state. Nor will a national religious consciousness with respect to education tend to violate the principle of separation between church and state. Indeed, the Catholic Church thrives so much better where it is free from political entanglements that its American adherents are reaching agreement with the Protestants as to the proper relation between the ecclesiastical and the civil power.[1]

[1] "In the ever-widening domain of the British Empire, in the ever-growing territory of the American Republic,

If we are to have common schools for the whole people, complete separation of church and state, and yet thorough religious education for Catholic and Protestant children alike, it follows that the religious function of the state schools should be permanently restricted to friendly recognition of the teaching function of the family and of the church, and sympathetic co-operation with them by assuming as true and good whatever is common to the various religious communions. But this implies that these communions voluntarily furnish, at their own expense, definite and systematic religious training for their children and for all children who can be reached.

democracy is triumphant; and in all these vast regions, with the exception of the Anglican Establishment, which is an anomaly, confined to England, there is a separation of church and state, a separation which those who are competent to judge recognise as permanent. There is everywhere freedom to write, to publish, to discuss, to organise; and there is no subject of thought, no sphere of action, no interest which it is possible to fence about and shut in from the all-searching breath of liberty. This condition of things exists; every influence maintains and strengthens it: so far as we are able to see, it does not appear that any earthly power can change or destroy it. It is a state of things English-speaking Catholics accept without mental reservations, without misgivings, without regrets, which are always idle; and the common rights which are ours in the midst of a general freedom have stirred in us an energy of thought and action which have led to triumphs and conquests that have not been achieved by Catholics elsewhere in the wonderful century that is now closing."—Rt. Rev. J. L. Spalding: Education and the Future of Religion: A Sermon Preached in Rome, March 21, 1900 (The Ave Maria, Notre Dame, Indiana).

As far as organisation is concerned, the kernel of the difficulty lies in the necessity of adjusting public functions and private functions to each other so as to make a system of the whole. To appropriate public funds for education not under the specific direction of the state would aggravate rather than alleviate the present situation, besides involving an obvious encroachment upon the established relation of church and state. Again, for the state to pay for the use of a parish-school building certain hours in the day, leaving its owners free to employ it for the remainder of the day for religious instruction by a single sect to the exclusion of all others would constitute practical favoritism to a particular sect. It would take the pupils of the state into a situation in which, by official act, the opportunities of the different sects to influence them are unequal. But the state school may properly adjust its hours so as to provide time for specific religious training by all the sects. The state might also permit the use of public-school rooms by the different religious bodies, either with or without compensation, for the purpose of religious education, provided that the same opportunities are extended to all. In any case, the only practica-

ble solution of the problem is this: A public school for all children, having its setting, in one way or another, in a group of schools or their equivalent maintained by the churches for the purpose of specific religious education, the whole being inspired by a set of common ideals, a recognition of a common view of life, but each church school being controlled by further ideals that are peculiar to the sect that supports it.[1]

The effect of such an arrangement would be threefold, and all for the good. (1) The entire body of children in attendance upon the state school would recognise religion as a real and serious interest, and religious training and instruction as included in education. (2) The present movement among Catholics for improvement in the methods of Catholic education would receive wholesome impetus. This movement, which is parallel to what is going on among Protestants, calls upon the church schools to avail themselves of the principles

[1] For various propositions put forth by Catholic writers, see Archbishop Ireland's address on "State Schools and Parish Schools," in the Proceedings of the National Educational Association, 1890, page 119; also the pamphlet (price, five cents) entitled, "Catholic Citizens and Public Education" (Catholic Book Exchange, 120 West 60th Street, New York). What the different states actually do with respect to parish schools is shown in the Report of the Commissioner of Education, 1888-89, Volume I, page 429. The relation of state universities to religion is touched upon in the present work, Chapter XIX, § 192.

of modern education by making instruction less formal, less memoriter, more free and self-expressive, more appreciative of freedom of thought and modern learning.[1] These ends would be well conserved by closer contact with the modern educational world, from which the parish school is now relatively isolated. (3) Protestants would be stimulated to throw off their shameful lethargy with respect to education in religion. They would learn from their Catholic fellow workers something of the persistent devotion to a central educational principle to which the parish school bears witness. Under the influence of public-school methods Protestant teaching would also secure definite organisation and method where they are now sorely needed.

Would the element of competition that would be involved in bringing the educational work of different churches into this close con-

[1] "There is a large consensus of opinion on two important facts—the difficulty, irksomeness, and generally unsatisfactory character of our catechetical systems, and the enormous losses from the ranks of those who have gone through that training. . . . . No merely extrinsic causes would, I think, be able to neutralize so largely the efforts of Christian education unless there were some vital deficiency in the system itself."—Rt. Rev. James Bellord: Religious Education and its Failures (The Ave Maria, Notre Dame, Indiana, 1901), page 17. See, also, Rt. Rev. J. L. Spalding: Education and the Future of Religion (The Ave Maria, Notre Dame, Indiana); likewise L. Laberthonniere: The Ideal Teacher, or the Catholic Notion of Authority in Education (New York: The Cathedral Library Association, 1902).

tact tend to the disadvantage of any of the churches? If it would, we may be reasonably hopeful that the spiritually fittest would survive. Protestants of various creeds would be forced to unite in educational work, and then Catholic education and Protestant education would each work out its own inner principle to its legitimate conclusion. Religion could scarcely fail to be the gainer thereby.

PART IV
THE PERSPECTIVE

CHAPTER XXI

THE CHURCH AND THE CHILD—A GLANCE BACKWARD

205. How Can the Church Keep in Touch with Childhood?

We have seen that education is no mechanical process whereby a plastic child is molded upon fixed, unyielding forms, but that it is a vital and personal process in which the teacher must be plastic as well as the child. This is just as true of the church as educator as it is of the individual teacher. To keep in truly educational touch with humanity, the church must be greatly different from any rigid, completed thing, which merely imposes itself upon growing life. It must look to something more than mere "method." The possibilities of the church as educator depend upon her inmost relation to the basal forces of human life. Is the church's life inclusive of *life?* Is she herself a realisation of the vital forces of a growing soul, or is she abstract, removed from life, incapable of the plasticity that is demanded of every teacher? In a word, the church's relation to education is inseparable

from her relation to life in the largest sense.

206. The Child in the Jewish Church. This truth is well illustrated in the remarkable educational work of the Jewish church. Here education blended into one with the national and the family life. The ethnic sense, the family sense, and the religious sense were inseparable, and the child knew no life apart therefrom. As soon as he was old enough to ask questions about the meaning of family religious observances, the parents told him—not a creed, but—a story. It was a story, too, in which he had a part, for it told about his ancestors and their deeds, and about his very own land and home and the things that he could see with his own eyes. Through it he learned of a covenant existing between himself and God, and how certain privileges, rights and duties came to him with the very blood that flowed within his arteries. Here was true religious education, even in the most modern sense, for it was life propagating itself directly and concretely.

207. The Child in the Early Christian Church. We have already seen (Chapter IV) that Jesus provides for Christian education the same kind of foundation, for he recognises the child as already living within

the kingdom of God. The position of the child in the early Christian church must have been very like that of the Jewish child in the Jewish church. For the Christians, too, were a people apart, and they were compacted together by pressure from without. As a consequence, each Christian family, parents and children alike, must have identified itself with the religion of Christ. The entire life of the child was within the atmosphere of Christianity. He could not help being conscious of the vital power of Christ in the everyday conduct of the family and of the Christian community. He was in constant contact with those who were talking about Christ, working for him, suffering for him, and with them he was sharply set off from the heathen world. Thus life itself was a school of religion. Life, religion, and education were all one.[1]

208. How the Church Grew away from Childhood. Ecclesiasticism and Dogma.

But these conditions did not last. The success of Christianity in its struggle with heathenism produced as profound a change in the status of the child as it did in that of adults. The Jewish church was kept close to the child

[1] Bulwer-Lytton's Last Days of Pompeii gives a pretty picture of the attitude of the early Christians toward their children. See Book III, Chapter III.

by the fact of blood; the early Christian church by the pressure of environment as well as by the enthusiasm of the new faith. In both cases religion was a life in which the child shared from the start. But Christianity as a universal religion had to forego all the educational power of the tribal and national sense, and as a conquering religion it lost the cohesive influence of persecution. Furthermore, its transformation into ecclesiasticism and into dogma wrought radical changes in the conditions of Christian education. For it withdrew the church from the child. The practical effect of ecclesiasticism is that spiritual life ceases to be a homespun, everyday matter; it is something centered yonder in the church or the priest. Perhaps it is not necessarily true that the more we have of the priest the less we have of the home, yet this is a real danger of ecclesiasticism. There comes in a sharp separation between the sacred and the secular, and Christ is supposed to speak through the lips of a particular set of men, in particular places, at particular times. The church no longer lives by the side of the child; but the child has to go to the church.

The identification of Christianity with dog-

ma worked in the same direction. For the dogmas that became the test of Christian standing are far removed from the spontaneous interests of children. A dogmatic religion is essentially a religion for adults only. It cannot attach childhood and youth to itself in any except an external way. It makes them mere candidates for religion, and if it strives to educate them, it comes to them as instruction externally imposed.

From the standpoint of religious education, then, the hardening of Christianity into a dogmatic and ecclesiastical system cannot be regarded otherwise than as a backward step. Or, if it be thought that this hardening process was, after all, an essential preliminary to securing control of a disorganised and largely barbaric world, it still remains true that childhood paid a fearful price therefor. No doubt scholastic education performed a real service in the training of the people. Yet it was fatally infected with these faults: Instead of seeking to develop the individual from within through free self-expression, it presented a rigid, authoritative system to which he was required to conform; it put undue emphasis upon the intellectual apprehension of dogma; inasmuch as the dogma was taught before the

child could assimilate it, undue emphasis was placed upon the memory as distinguished from the understanding; as a consequence, symbol was elevated above reality and experience, the form above the content, grammar above literature, logic above truth, theory above observation. In a word, the church had grown away from the child.

209. Influence of Augustinianism. This general difficulty became further accentuated by the specific content of Christian dogma, particularly as regards its conception of salvation. This we may call, after the name of its greatest representative, Augustinianism. It approached humanity, childhood included, through a theory of sin, penalty, and judicial procedure. Life was not a nursery of the spirit, but a judicial trial. The young, as well as the old, were thought of under two rigid categories, the saved and the unsaved, the elect and the non-elect. These categories furnish no basis for religious education. They hold us to a rigid "either-or", which leaves no space for "becoming" or development. They hinge everything upon what is done for the soul, and nothing upon its inner development. The full significance of this fact will

appear when we realise that Augustinianism permeated the whole church, Roman, Lutheran, Anglican, Calvinistic, even Arminian. In every one of the churches a central thought has been that the individual belongs within one of the two classes, the saved and the unsaved. Everywhere the third alternative, a spiritual life in process of becoming, has been neglected.[1]

It was thus that the Puritan attitude toward children became a by-word and a warning. It was so filled with Augustinianism that it had no gospel for childhood. The parent stood still in fear and trembling, wondering whether his child was elected to life or to death, whether he would ever be converted or not. Puritanism fixed its eyes so steadfastly upon the ideas of sin, redemption, decrees, conversion, that it could not see children as children, or grasp the notion of development. Horace E. Scudder says: "The tendency of the system was to ignore childhood, to get rid of it as soon as possible. . . . There was, unwittingly, a reversal of the divine message, and it was said in effect to children, 'Except ye become as grown men and

[1] But see Chapter IV, Appendix.

be converted, ye cannot enter the kingdom of heaven.' ''[1]

210. The Reformation and the Child. It is clear that the Reformation did not bring the church back to childhood. Yet herein lies a paradox. For the inner principle of the Reformation—direct access of the soul to truth and to God—is in the highest degree favorable to education. A soul so endowed demands development. Here is the kind of individualism that does, as a matter of fact, underlie our modern universal education. Luther himself demanded universal education; he would even make it compulsory; and he favored special provision for the education of the laboring classes. Under the impulse of Protestantism, Comenius sought to discover the natural order of growth of the mind, and to organise education accordingly. Davidson says that "all modern education has been built up upon the foundation which he laid."[2] Nevertheless, modern education, in order to come to its own, has had to free itself from Protestantism as well as Catholicism. Moreover, the Protestant churches,

[1] Childhood in Literature and Art, page 128, as quoted in Munger's Life of Bushnell, page 66.

[2] Thomas Davidson: History of Education (New York, 1901), page 193.

though they cherish in their bosoms an educational principle of the first class, have failed to apply it thoroughly in their own specific task of religious education. There is a sense in which the schools of to-day are more Protestant than the Protestant churches themselves.

The explanation is that the Reformation came only very, very gradually to a recognition of the meaning of its own principle. It would emancipate the soul from dogmatism, external authority, and ecclesiasticism, yet it set up a new dogmatism, a new infallibility, a new ecclesiasticism, and it snared itself in new political entanglements. It stood for natural education, yet the village schools of the period, Munroe says, "became battle-grounds of dogma."[1] The defects in the religious education of to-day are due largely to our only partial trust in the true Reformation principle. We have said that the soul can come directly to truth, to life, to God, but we do not give it the freedom, the stimulus to self-expression, the concrete as distinguished from the dogmatic material, through which alone it can fully realise its capacity for divine fellowship and co-operation.

[1] J. P. Munroe: The Educational Ideal (Boston, 1896), page 50.

211. Influence of the Wesleyan Revival. The Wesleyan revival was another outburst of fresh life, and for that reason it contained a germ of the profoundest educational truth. It invited spontaneity, individual access to God, and it was not over-solicitous about dogma. It turned attention not so much to what goes on in the mind of God as to what goes on in our own minds; not so much to what is done for us as to what occurs in us and through us. It elevated the soul and its experiences to a dominant place in Christian thinking. To this extent Wesleyanism and the evangelical revival in general moved toward a standpoint from which a philosophy of religious education might easily have been discovered. All that was necessary was to widen the notion of religious experience so as to take in the whole developing life of the child as well as the peculiar experiences of adults. The conception of religion as experience is, in fact, entirely capable of embracing all stages of life. But the stress was laid on certain special experiences of adults, and the wide range of the operations of the Divine Spirit in the soul of man was forgotten. Sudden and dramatic conversions became the goal of the churches, and round

about these gathered at last the vast paraphernalia of modern evangelism. Thus, once more, a really vital movement in religion, because it failed to work its own inner principle, sacrificed an opportunity to become a first-class educational force.[1]

212. Bushnell's Reform. Horace Bushnell, that true prophet of the soul, demonstrated the greatness of his mind nowhere more clearly than in his independent discovery of the true principles of religious education. Apparently without being acquainted with the work of Froebel, he wrought out for himself the essential doctrines of modern education, and he applied them to the problems of religious nurture with a degree of firmness and insight that makes him one of our most notable educational authorities. He escaped the mechanical "either-or" of Augustinianism by laying hold upon the notion of development. He escaped the intellectualism that Protestantism inherited from scholasticism by seeing clearly that Christian life and character can come otherwise than through deliberate volition conse-

[1] It is only fair to say, however, that the theology, as distinguished from the practice, of the Wesleyan churches provides a practical basis for religious education. See Chapter IV, Appendix.

quent upon the acceptance of a dogma. He saw the psychological falsity of the notion of an "age of discretion," at which a child, heretofore irresponsible, suddenly assumes the burden of his own destiny. He broke through the false individualism that isolated the child's moral and spiritual life from its environment, and, with extraordinary insight, he demonstrated the organic unity of the family. The principles of development, assimilation, self-expression, freedom, concreteness—all these were present in Bushnell's mind, though he did not completely formulate them all. In a word, the very principles for which we are now struggling to secure recognition were discovered by Bushnell and applied to our problems as early as 1847.

Why, then, did his reform meet with such scanty success? Why has it been necessary to wait a whole half century for the recognition, not to say fruition, of his prophetic insight? Partly because the old dogmatic conceptions of religious life were still too strong; partly because evangelism was over-valued. The revival was, indeed, the one point at which the current theology provided for spontaneity and freedom; this was the one channel through which the vital flood could pour it-

self. No wonder that it seemed so very important, or that educative processes should be belittled in comparison. There was lacking, too, in Bushnell's time, the biological mode of thought which has so helped us to take in the notion of development. Finally, there was lacking the background of modern schools. The educational reform had not yet won its way to the popular consciousness. The common schools were still narrow, traditional, repressive. Any thorough reform of religious education would have seemed revolutionary and fantastic. But now that a better understanding has come, simple justice requires us to confess that any advance we may make at the present time will necessarily proceed upon the principles that Bushnell enunciated two generations ago.

213. The Sunday-School Movement. There are some who believe that the Sunday school has substantially solved the problem of religious education. It certainly marks, as we have seen in Chapter XVII, an enormous advance. But after we have acknowledged the virtues of this magnificent movement, the fact remains that it has not yet solved the essential problems in-

volved in its own work. For the Sunday school has made instruction, rather than education, its chosen work, and not even instruction in religion as such, but instruction in the Bible. Its point of departure, too, has been essentially dogmatic. It has commonly sought, not so much to develop the religious germ in the soul of the pupil, as to fortify him with a set of dogmatic ideas supported by Bible texts. Again, missing the educational aim, the Sunday school has naturally neglected to employ the means and methods of education, even in its own chosen work of biblical instruction. To say that every principle of teaching is commonly violated is bad enough, but the whole truth is worse, and that is that, with the exception of a few schools, and of the primary department in many schools, there has been until recently scarcely any consciousness that teaching has any principles. Hence, the Sunday school has largely failed to teach the Bible even from the chosen point of view. The information that is imparted is scrappy and inaccurate, in many cases the merest hodge-podge of names, places, and stories, without connection, or perspective, or correct sense of spiritual values.

214. The Church's Success, and the Church's Failure. The aim of this sketch has been to show, not the amount of the church's success or failure as educator, but only the essential conditions of success. The church has always been succeeding, yet never succeeding enough. Her failures have resulted from the substitution of some sort of mechanism for life—the mechanism of a hierarchy exercising external authority, the mechanism of a fixed system of dogmas, the mechanism of a particular type of religious experience, the mechanism of a book. Her greatest successes have come, in large part, independently of specific theory, or plan, or machinery. Life has propagated itself from generation to generation through the influence of personality in home, in school, in church, and this has been a genuine educational work. The church has succeeded in Christian education because she has had within her a life that lies deeper than all her formulas and all her forms of organisation and work. A part of the educational problem that is now before her is to give this life free course in relation to the young. But this implies that it have free course within her own consciousness. A church fettered by its own forms, whether

of organisation, or method, or doctrine, inevitably fails to do its best as educator. The fundamental condition of success is that we live, and that we live abundantly, freely, and broadly enough to take in all genuine life.

CHAPTER XXII

EDUCATION AND PRESENT RELIGIOUS PROBLEMS

215. Education and Vital Piety. The last chapter tended to show that only a vital, as distinguished from a dogmatic or formal, grasp of Christianity furnishes the proper background for Christian education. The further question may now be asked whether Christian education is not the chief support of vital piety. Three sets of contrasting notions are here involved. First comes the dogmatic as contrasted with the vital conception of discipleship. The dogmatic view makes the acceptance of a creed a preliminary to Christian living, the vital view puts living first, and makes the creed a product and expression of life. The one identifies education with instruction, while the other identifies it with development of the personality. Underneath this opposition lies, in the second place, the problem of authority. Here the opposing ideas are those of truth external to one's being and imposed upon one from without, and truth involved in one's being and realised in an inner experience. The one

would make of education a bestowal upon the child, the other an unfolding of the child. But deeper still lies, in the third place, an opposition between two conceptions of God's relation to the world—God as existing in only external relations to creation, and God as immanent in the whole of it. The former conception, representing him as coming into our lives chiefly in special experiences, is well able to provide for religious crises, but not for continuous religious development. The doctrine of divine immanence, however, provides a basis for continuous development, or education proper.

The Christian thought of our time has already made choice between these alternative views. The immanent God, whose authority is internal and identical with the laws of self-realisation, and with whom we come into relations not primarily through belief but rather through the whole circle of impulses and aspirations that make us men—this is the standpoint that we have won. Here we find not only a basis for a theory of religious education, but also a practical condition of vital piety. We perceive that Christian education, which promotes the growing sense of God, must always be the chief means of maintain-

ing such piety. The inspiration to spiritual living is not a set of beliefs, or even occasional intimacy with God, but our realisation of him as the ground of our whole life and of all the things with which we have to do. Now, education is the means by which the immature human being is made acquainted with his world and with himself; it is the process by which we reveal to him what constitutes real living. It is therefore the primary means of maintaining in the individual and in the world at large the comforting, joy-giving, all-conquering piety that realises God as the ever-present basis, law, and end of our life.

216. Education and the Bible. This point of view also reveals the relation of education to the newer, or historical method of studying the Bible. The Scriptures are an outgrowth of life. They are a product of experience, chiefly of religious experiences that arose through the continuous, life-giving touch of the divine hand upon men and peoples through a long history. To study the Scriptures by historical methods is simply to get as near to these experiences as possible. To ask when, by whom, under what circumstances, and for what primary purpose each book was written implies nothing more than common

honesty as to facts and a just valuation of God's presence in actual events. Yet many persons have supposed that to study the Bible just as we study other history and other literature robs it of its spiritual glow and so lessens its value for spiritual culture. Hence, "devotional" study has been set apart by itself as though it were independent of the methods by which alone historical truth can be ascertained. Yet surely the truth of Bible history and the truth about its documents must be good for the spiritual nature.

It is easy to understand, however, why the historical point of view comes as a shock to many persons who were reared in relatively theoretical and abstract views of the Bible. Under these views, Biblical characters and events were not as much plain facts as symbols of spiritual truth. The story of the exodus and the wanderings in the desert, for instance, was taught as if every incident thereof had a personal reference to each pupil. As a result, the historic facts tended to sink into a hazy background, and the Bible itself hovered in sacred mistiness between heaven and earth. When the air grows transparent, and we behold the book and all its contents resting upon the very same earth whereon we

stand, our first impulse is to think that it is less a divine book and its contents less a divine revelation. Yet in reality, losing the Bible as a collection of symbols, we have gained the Bible as a record of real life. Giving up the abstract, we receive the concrete in return. Finding Biblical persons and events nearer ourselves, we find the God who was moving within them also nearer.

Here lies the positive educational significance of the historical method. It helps us to meet the pedagogic rule of putting the concrete before the abstract. It brings us also closer to the prime means of spiritual education, personality, and it endows biblical personages with human interest. Making us realise how much we have in common with the biblical characters, it has made vivid the spiritual laws that pervade all life, ours as well as theirs. We have, in fact, only begun to guess the possible value of the Bible as an instrument of religious education. What is now needed is a large body of intelligent middlemen who will carry to the whole people the practical fruits of technical biblical learning.[1]

[1] Not, of course, the technical paraphernalia of such learning, or the disputations of scholars, but the assured results. For a discussion of the relation of the historical method to practical religion, see an address by Thomas C. Hall in the Proceedings of the Religious Education Association, 1904.

217. Education and the Revival. As never before, perhaps, the relation of Christian nurture to the revival is coming into the foreground. There is discernible an unfortunate tendency to look upon these two methods or processes as somehow opposed to each other, whereas both are necessary. There is no reason to suppose that the oral presentation of truth through preaching, or the strong stirring of men's emotions through appeals to conscience, or the influence of social contagion in turning men's minds to the problems of duty and destiny, or sudden awakenings from indifference and sin are to cease in the life of the church. What may be looked for, however, is *first*, clearer recognition of the developmental and social elements in the reclaiming of adult sinners, and especially, *second*, a recovery from our pernicious habit of trying to save the young through the abrupt processes of the revival instead of the gradual processes of education.[1] "The sublime vital fact in conversion," says President King, "surely is that we have now entered upon a voluntary, life-long, personal relation to God, and so thrown ourselves open to the presence

[1] See Chapter X of George A Coe: The Religion of a Mature Mind (Chicago, 1902).

and power in our lives of the personal Spirit of the loving, mighty God."[1] Whether we call this conversion, or decision, or commitment, it is certainly a normal outcome of wise and continuous religious training. What does, or can the revival do beyond restoring to men some meagre part of what they have missed through imperfect education, or through their own neglect of their education? The revival is primarily remedial, while education is primarily constructive. For this reason education in religion must be the chief means of saving the world. After the plastic years of youth few men are converted, and even during the plastic years the revival never succeeds in making up for the awful waste of young life through our neglect of education from the cradle up. Our one first-class chance at men is during their years of growth. The progress of the kingdom depends primarily upon our securing control of more and more children and educating them right. Failing to do this, we can never, by any possible means, "catch up" with our task.

[1] Henry Churchill King: Christian Training and the Revival as Methods of Converting Men (Pamphlet published by the Secretarial Institute, 153 La Salle Street, Chicago, 1903), page 29. One of the best balanced discussions of this topic known to me.

218. Education and the Social Problem. (1) The Situation.

Those who think upon the problems of human progress are coming to see that perhaps the greatest practical problem for education at the present day grows out of the social situation, particularly the struggle between individualistic and social tendencies. On the one hand, the individual is more than ever. He has greater liberty of thought and action, greater political rights, greater opportunity for acquiring knowledge, more complete control of the conditions of life. The economic prizes for the very able were never so large. Yet, on the other hand, the individual has never been as dependent upon others as at present. One cannot obtain the simplest article of food or of information without the co-operation of a long series of men. Trace the course of a beefsteak or a loaf of bread backward from your home to the point of its production, and you will see how complicated society is becoming. One cannot buy or sell, hire or be hired, or cast a vote, without being hemmed in, limited, controlled, by a vast network of human relations. The tendency is toward the increase of these relations, and this gives op-

portunity for increasing organisation of men and of capital.

Our social situation is largely determined by the clashing of these two tendencies, the organising and the individualising, and by the odd way in which one passes into the other. For instance, the labor union represents the principle of solidarity, of co-operation as against unlimited competition. Yet as against the employer and the non-union man it is largely individualistic, and it does not always with sufficient clearness show a sense of subordination to law. On the other hand, capitalists, moved by the organising principle of solidarity, combine among themselves, the individual submitting to the will of the group. But the group, in turn, is frequently individualistic in its effort to crush labor unions, and anarchistic in its evasions of law and its corruption of public officials. With both laboring men and capitalists, too, the organisation itself now and then becomes a tool in the hands of some strong but unscrupulous individual.

What is to come out of this clashing and crushing, this blowing hot and blowing cold? Certainly no truce based upon self-interest can solve the problem. Such a truce is simply

an effort to cure the ills of selfishness by means of organised and armed selfishness! We shall not pluck figs from thistles. As long as selfishness is the motive to peace, there will be evasion and violation of agreements, and the war will be simply disguised where before it was open. Neither legislation nor combination, though they can do something, can change the leopard's spots.

219. (2) The Christian Interpretation. Any permanent solution of the difficulty must include a change in the general current of motive, a reversal of the accepted presupposition. Society must have a new heart. The whole industrial body is sick for the want of it. The modern world revolves about the ideas of individualism and social unity without realising their inner principle. True individualism, which is the only practical kind, is simply the Christian principle of the final worth of the individual; as, on the other hand, the tendency to organisation, as far as it is or can be sound, is nothing more or less than the Christian principle of losing our merely individual will in regard for others. In Christianity and nowhere else do these apparently opposing tendencies find their unity and also a motive

power for their mutual realisation. The individual is of final worth because the Eternal is in him, because God communicates himself to his creature and bestows upon him immortal possibilities. But the individualism herein implied cannot be identified with self-seeking, for the God and Father of each is the God and Father of all, and all we are brethren. Thus the foundation of self-reverence is equally a foundation of reverence for others. The individualistic and the socialising motives here blend into one through the Christian thought of God. Here liberty and law, the interest of the individual and the interest of society, become identical.

220. (3) How Shall Society Get a New Heart? The purpose of Christ to bring about a realisation of this unity of men under the fatherhood of God is expressed in the term, the kingdom of God. This kingdom is the actual reality of life, however much we choose other fancied goods, however much we violate the laws of our own being. The kingdom is present as well as future, visible as well as invisible. It has begun to secure control of the world's resources, and it will not rest until its control is universal. Every shop, factory, railroad, farm, mine; every

profession and trade; all branches of government, all learning and art—all are to come under the control of Christ. This cannot be accomplished by an external or machine-made reform; it requires inner regeneration issuing in love to God and man. Nor can it be accomplished by merely rescuing here and there a man who is sinking in the waves of worldliness. To regenerate society implies more than the healing of its sick members; it implies the prevention of sickness. Society can be regenerated only by bringing the young to a realisation of the true meaning of life before they are subjected to the full stress of the two warring tendencies. Undoubtedly something can be done by persuading men who are in the thick of the fight. They can be induced to soften the conflict; they will consent to arbitration, or they will give of their wealth to alleviate the condition of those who are wounded in the struggle. But preaching to men who are in the midst of a battle will not stop the battle. It will not give a new heart to the opposing armies. The war can be stopped only by stopping the supply of fighting men, and this can be done only by developing the social sense through the Christian education of the young. Children, the

generality of them, must be brought to realise that their personality is holy ground, and that, for the same reason, the personality of their fellows is holy. God in me, and God in my fellows; God the Father of us all—this, brought to clear consciousness and developed into its practical consequences, is the solution, and the only solution, of our social problem. It is the kingdom of God on earth.

221. (4) A New Religious Education Needed.

But existing modes of religious education are only partly adapted to this work. Not only are present methods defective; their point of view also is only partially correct. Their view of the individual and of society is unconsciously permeated with presuppositions that have come down from scholastic theology and from the older forms of monarchical government. A good citizen, as measured by the standards of monarchical society, may be a very bad one as measured by the needs of democratic society. When a people is governed from above, the virtuous citizen is assumed to be the submissive one. He is diligent in business, peaceable, honest, charitable, ready to defend his country against its enemies, but he is not supposed to interfere with the course of

events or to meddle with the powers that control society. But in a democracy the merely submissive citizen is a public danger. Here the only safety lies in the aggressiveness that springs from a keen sense of individual responsibility for political and social conditions.

Again, under the scholastic conception of Christianity, faith also is an act of submission to external authority. It involves a certain abnegation of individuality, with no adequate offset in the increase of sociality. Doubtless Protestantism has in principle overcome this notion. When we stop to think seriously about faith we discover that it is properly the self-assertion of the deepest things of the individual heart and mind. Though it involves the renunciation of self-will, it is nevertheless an aggressive act. It is the taking of sides in the mightiest conflict of ideals, and the active devotion of one's energy to the chosen cause. Yet our religious education still interprets faith as submission to external authority, still fails clearly to recognise the aggressive element in the social teachings of Jesus. Faith is therefore placed in an apologetic attitude toward the modern mind, and religion remains rather a refuge from social ills than a rebuker and rectifier of them.

What is wanted in our religious education is more openness toward modern knowledge, more boldness to take advantage of its help in the interpretation of life, and, in respect to social and political conditions, more of the fighting spirit. Christ sends into the world not peace but a sword. Christianity has a definite practical propaganda which involves both the individual and society. It fulfils its mission to either one only as it fulfils its mission to the other also. The child and the youth should therefore be imbued with the sense of having a positive mission, of being enlisted in a great cause, and of participating in a great conflict. Not until this spirit is somehow infused into our religious education can it even approximately fulfil its mission toward society.[1]

222. Education and the Historic Christ. We are hearing in these days the call, Back to Christ! Weary of labor over creeds and formulas, over theories and speculations, we are finding rest and also in-

[1] *Cf.* George E. Dawson: Science and Religious Education.—Biblical World, March, 1904, page 200. In this article Professor Dawson strongly insists that religious education must be broad enough to include a religious use of the sciences of nature. Religious education must really *adjust* men to the world in which they are placed. This includes the laws of their own bodies and minds, and the industrial, economic, and political processes of society.

spiration in the Christ considered as an historical person. What significance has this movement for education? It is clear, in the first place, that in our habitual thought of Christ as Savior, Revealer, Prophet, Priest, or King, we have had in mind chiefly his relation to adults. Almost always his mission has been looked upon as the making over of men rather than the making of men. But he is also Educator. He enters into the whole developmental process of humanity as a positive, formative principle—an organic principle, if you will. This is not a new thought, yet we have scarcely realised that an organic principle in humanity becomes effective chiefly through its influence upon men in their immature, plastic years. The making over of men can never be anything more than a necessary addendum or necessary preliminary to the central process of making men. The world is to be saved chiefly through Christ's influence upon children and youth.

Here appears the educational significance of the new emphasis upon the historic Christ. Adults may appreciate something of the Christ of dogma or the Christ of mystical experiences; but children and youth must meet him as a historical person, essentially

like other persons, or they will not feel or appreciate his power. Now, appreciation of the historic Christ puts into its proper place the supreme force in education, personality. With how many of us was the first glimpse of the Master a distant one, like our knowledge of the atoms or of the luminiferous ether. He was in every sense unearthly. But with what refreshment of soul did we afterward discover the utter concreteness of his person, and the fact of our fellowship with him through the ordinary processes of history! As thinkers we may well believe in the metaphysical union of God and man in Christ; as mystics we may well recognise the presence of the real Christ in the heart; but as men, rather than metaphysicians or mystics, it is of inestimable value to find that, just as we are related to Washington and Lincoln in the unity of life that constitutes our Republic, so we are historically one with Jesus in the unity of the kingdom of God. Religious education may culminate in a grasp of the metaphysical or mystical Christ, but it must begin with a sense of membership in a community of persons of whom Christ is one in exactly the same way as other persons.

Thus it is that the historic Christ is the

supreme Educator. But this is not all. Even when we advance to the notions of incarnation and atonement, we are not outside the circle of educational ideas. For incarnation is the supreme instance of the sharing of life through which an incomplete life attains unfoldment or education. As to atonement, whatever tragedy of the divine heart is suggested by this term, the working out of the fact in the world, the historical at-one-ment of man and God, is accomplished by the essentially educational method of revelation through personality in the sharing of life. The process of redemption is at root all one with the process of education. A parent who is true to his parenthood, or a teacher who is true to his calling, not less than a priest who ministers at the altar, distributes the bread of life to hungry souls; he drinks the cup that Jesus drank, is baptised with the baptism wherewith he was baptised, becomes a part of the great process of incarnation whereby God reconciles the world to himself![1]

[1] See John 17 : 20-23.

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NOTE.—This Bibliography is not intended to be exhaustive in any part. It includes no publications in foreign languages, and it omits many important publications in English. It is sufficiently extensive, however, to show where some of the important material on all the topics discussed in this book may be found.

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